

33rd ANNUAL
Inter-Provincial Conference

of the

OFFICERS OF THE
FOUR WESTERN
MASONIC JURISDICTIONS

— PROCEEDINGS —

HELD AT BANFF, ALBERTA
SEPTEMBER 6th, 7th, 8th
1973

PRESIDENT: M.W. Bro. F. G. Fox, Alberta
SECRETARY: R.W. Bro. E. H. RIVERS, Alberta

BANFF CONFERENCE

YEAR	PRESIDENT	VICE PRESIDENT	SECRETARY	DEPUTY SECRETARY
1935	V. A. Bowes (Alberta)		W. Ireland (Alberta)	
1936-40	Casual meetings held			
1941	G. F. Ellis (Alberta)		W. Ireland	
1942	F. P. Galbraith (Alberta)	R. J. Bradley (Alberta)	G. F. Ellis (Alberta)	
1943	B. C. Parker (Manitoba)	M. S. Donovan (Manitoba)	G. F. Ellis	
1944	G. H. Crane-Williams (Alberta)	A. E. Ottewill (Alberta)	G. F. Ellis	
1945	Fred Hayes (Saskatchewan)	P. Pilkey (Manitoba)	G. F. Ellis	
1946	Fred Hayes (Saskatchewan)	A. D. Cumming (Alberta)	G. F. Ellis	
1947	K. K. Reid (B.C.)	W. A. Henry (Alberta)	G. F. Ellis	
1948	Walter C. McDonald (Manitoba)	H. B. Macdonald (Alberta)	G. F. Ellis	
1949	Hedley Auld (Saskatchewan)	H. E. Howard (Alberta)	G. F. Ellis	
1950	H. B. Macdonald (Alberta)	L. W. Bond (Alberta)	G. F. Ellis	
1951	J. H. N. Morgan (B.C.)	H. E. Howard (Alberta)	G. F. Ellis	
1952	F. H. Blythe (Manitoba)	W. H. Jackson (Alberta)	G. F. Ellis	
1953	R. L. Hanbidge (Saskatchewan)	Peter Dawson (Alberta)	G. F. Ellis	
1954	W. H. Jackson (Alberta)	S. C. Heckbert (Alberta)	G. F. Ellis	
1955	K. Warwick (B.C.)	R. S. Sheppard (Alberta)	G. F. Ellis	
1956	R. E. Emmett (Manitoba)	C. A. Green (B.C.)	E. H. Rivers	(Alberta)
1957	R. S. Sheppard (Alberta)	T. R. Luke (Sask.)	E. H. Rivers	
1958	C. A. Green (B.C.)	D. Little (Alberta)	E. H. Rivers	
1959	W. A. Prugh (Manitoba)	W. H. Harper (Alberta)	E. H. Rivers	
1960	Dr. Morris Herman (Sask.)	M. G. Merner (Alberta)	E. H. Rivers	
1961	W. H. Harper (Alberta)	W. L. McPhee (Alberta)	E. H. Rivers	
1962	J. R. Mitchell (British Columbia)	S. H. Hardin (Alberta)	E. H. Rivers	
1963	S. H. Dayton (Manitoba)	W. J. Collett (Alberta)	E. H. Rivers	
1964	T. M. Spencer (Saskatchewan)	J. H. McKergrow (B.C.)	E. H. Rivers	
1965	W. J. Collett (Alberta)	T. G. Towers (Alberta)	E. H. Rivers	
1966	J. H. Nordan (British Columbia)	B. Brown (Alberta)	E. H. Rivers	
1967	H. S. Perdue (Manitoba)	C. E. Pinnell (Alberta)	E. H. Rivers	
1968	D. L. Gibson (Saskatchewan)	P. J. Kendal (Alberta)	E. H. Rivers	
1969	C. E. Pinnell (Alberta)	E. J. Thompson (Alberta)	E. H. Rivers	
1970	Wallace McRae (B.C.)	J. S. Woods (Alberta)	E. H. Rivers	
1971	J. L. Rankin (Manitoba)	F. G. Fox (Alberta)	E. H. Rivers	
1972	M. J. Woods (Saskatchewan)	F. W. Coffin (B.C.)	E. H. Rivers	
1973	F. G. Fox (Alberta)		E. H. Rivers	

T. M. Spencer (Sask.)
T. M. Spencer

CONFERENCE OF THE GRAND LODGE OFFICERS OF THE FOUR WESTERN MASONIC JURISDICTIONS

GRAND LODGE OF ALBERTA

M.W. Bro. F. G. Fox, President	2747 Lindstrom Dr. S.W., Calgary T3E 6E5
M.W. Bro. G. J. Armstrong, G.M.	11139 54A Ave., Edmonton T6H 0W3
M.W. Bro. T. G. Towers, M.P., P.G.M.	R.R. 3, Box 3015, Red Deer T4N 5E3
R.W. Bro. G. R. Sterling, D.G.M.	Box 35, Benalto T0M 0H0
R.W. Bro. W. A. Milligan, S.G.W.	5518 110th St., Edmonton T6H 3E1
R.W. Bro. A. O. Aspeslet, J.G.W.	1112 29th St. S., Lethbridge T1K 2W8
R.W. Bro. M. P. Dunford, G.S.	330 12th Ave. S.W., Calgary T2R 0H2
M.W. Bro. S. H. Hardin, P.G.M.	Box 181, Vegreville T0B 4L0

GRAND LODGE OF BRITISH COLUMBIA

M.W. Bro. W. H. Rogers, G.M.	795 Donegal Pl., North Vancouver
M.W. Bro. F. W. Coffin, P.G.M., V.-Pres.	6137 Oak Street, Vancouver 13
R.W. Bro. T. Y. McLachlan, S.G.W.	968 Spokane Street, Trail
R.W. Bro. A. S. Mitchell, J.G.W.	232 W4th Ave., Prince Rupert
R.W. Bro. D. R. McMahon, P.D.D.G.M.	240 E. Kings Road, North Vancouver
R.W. Bro. A. Hegan, P.D.D.G.M.	3856 Marine Dr., West Vancouver
R.W. Bro. O. H. New, P.D.D.G.M.	6841 Laburnam St., Vancouver 14

GRAND LODGE OF MANITOBA

M.W. Bro. R. W. H. Campbell, G.M.	830 Beaverbrook St., Winnipeg
M.W. Bro. W. F. L. Hyde, P.G.M.	Box 383, Portage la Prairie R1N 0A0
R.W. Bro. H. G. McCrae, D.G.M.	1242 Dennis St., Brandon
R.W. Bro. F. J. Robertson, S.G.W.	106 Glenlawn Cres., Winnipeg R2M 0X8
R.W. Bro. C. Chamberlain, J.G.W.	Box 1089, Morden R0G 1J0
R.W. Bro. R. L. Guy, G.S.	420 Corydon Ave., Winnipeg R3L 0N8

GRAND LODGE OF SASKATCHEWAN

M.W. Bro. Rev. J. Morland, G.M.	18 - 219 Grant St., Saskatoon S7N 2A5
R.W. Bro. R. W. Duff, D.G.M.	307, 399 - 32nd St. W., Prince Albert
R.W. Bro. J. Nixon J.G.W.	119 Bell St., Regina S4S 4C2
M.W. Bro. T. M. Spencer, P.G.M. & G.S.	1930 Lorne St., Regina S4P 2M1
M.W. Bro. M. Herman, P.G.M.	Box 784, Davidson S0G 1A0
M.W. Bro. D. L. Gibson, P.G.M.	2238 Wiggins Ave., Saskatoon
M.W. Bro. C. J. Calvert, P.G.M.	Box 457, North Battleford

GRAND LODGE OF COLORADO

R.W. Bro. C. W. Hines, S.G.W.	1275 S. Hudson, Denver 80222
R.W. Bro. D. C. Settle, G.S.	300 - 1614 Welton St., Denver 80202
V.W. Bro. J. P. Burke, G.Lect.	2101 Lindenmeier Rd., Ft. Collins 80521

GRAND LODGE OF MINNESOTA

M.W. Bro. V. E. Long, G.M.	R.R. 1, Box 307, Pipestone 56164
R.W. Bro. H. P. Larson, D.G.M.	322 N. 2nd St. East Grand Forks 56721
R.W. Bro. O. H. Godfrey, J.G.W.	772 Fairmont Ave., St. Paul 55105

GRAND LODGE OF MONTANA

M.W. Bro. A. H. Small, G.M.	Rte. 4, Kalispell 59901
R.W. Bro. R. D. Rule, D.G.M.	2503 Bayard St., Butte 59701

GRAND LODGE OF NORTH DAKOTA

M.W. Bro. R. O. Hanson, G.M.	215 - 1st St. W., Rugby 58368
R.W. Bro. J. H. Erickson, D.G.M.	Box G, Larimore 58251

HON. SECRETARY OF THE CONFERENCE

R.W. Bro. E. H. Rivers, P.G.R.	1304 - 4A St. N.W., Calgary T2M 3A7
-------------------------------------	-------------------------------------

INDEX

Opening Ceremonies	3
WHAT A FREEMASON'S IMAGE SHOULD BE	
Presented by M.W. Bro T. G. Towers, M.P., P.G.M.	4-9
THE MASON'S IMAGE OF FREEMASONRY	
Presented by R.W. Bro. W. A. Milligan	9-11
Discussion led by R.W. Bro. R. L. Guy	11-15
THE CRAFT'S ROLE IN THE COMMUNITY AND THE COMMUNITY'S IMAGE OF THE CRAFT	
Presented by R.W. Bro. T. Y. McLachlan	16-17
Discussion led by R.W. Bro. J. Nixon	18-22
M.W. Bro. D. L. Gibson	23
THE FUTURE OF MASONRY	
Presented by R.W. Bro. R. W. Duff	23-24
Discussion led by R.W. Bro. G. R. Sterling	25-30
WHAT WE CAN TELL THE PUBLIC AND THE IMAGE THE PUBLIC OUGHT TO HAVE	
Presented by R.W. Bro. F. J. Robertson	30-33
Discussion led by M.W. Bro. W. H. Rogers	33-35
Report of Nominating Committee	36
Installation and closing	36

MINUTES OF THE "BANFF CONFERENCE"

Held at Banff, Alberta, September 6th, 7th and 8th, 1973

Thursday, September 6th, 1973

Members of the Conference and Visitors attended the Regular meeting of Cascade Lodge No. 5. The Worshipful Master, W. Bro. I. N. Martin, received the Grand Master of Alberta, M. W. Bro. G. J. Armstrong and members of the Grand Lodge of Alberta and the M.W. The Grand Master received members of Sister Jurisdictions, who were introduced by the Conference Secretary, R.W. Bro. E. H. Rivers and welcomed to the Jurisdiction of Alberta. The M.W. The Grand Master returned the Gavel to the Worshipful Master, who welcomed all to Cascade Lodge.

The Lodge then attended to regular business and was closed in form. Following the closing the Conference was opened.

President, M.W. Bro. F. G. Fox (Alberta) Brethren, there is no set form for the Conference. I will first call on M.W. Bro. The Rev. J. Morland to offer prayer.

Bro. J. Morland: Eternal Father, the Creator and Governor of all things, we give thanks for the privilege of once again sharing in this fellowship of the Banff Conference. We give thanks for the ways in which You have guided us since we last met here; for the many blessings that have attended our ways; we rejoice in the opportunity of once again renewing our fellowship and friendships; of increasing our knowledge in our Masonic lore. Grant that we may so learn and be so blessed, that this session spent together may be profitable to us and help us to be better Masons.

May we go from this place, not only refreshed in mind and spirit, but with new knowledge as to Your purposes and Your truths, that we may be able to build well on those things that have been established in the past. May we be worthy of Your 'well done'. This we ask for Thy name's sake. Amen. So Mote it be.

President: Brethren, it is my pleasure to welcome you to this 33rd Annual Banff Conference. I think that, more properly, it is the Conference of the Principal Officers of the Four Western Masonic Jurisdictions, but all of us call it 'The Banff Conference' and that is the name by which it is normally known.

Once again we have the Officers of our four Western Jurisdictions, Alberta, Saskatchewan, British Columbia and Manitoba, gathered here and a distinguished number of visitors from neighbouring Jurisdictions in the United States.

Over the years this Conference has been devoted to the exploration of a vast variety of sub-

jects and the discussion has been free and frequently imaginative and creative. We are met together this year to talk about matters Masonic, specifically about The Image of Freemasonry. That is a word that I intensely dislike, I so dislike the context in which we usually hear it. But unfortunately it is the right word. I think that we will be talking about and discussing the Image of Freemasonry in the eyes of its members, also the Image of Freemasonry in the eyes of the public, if it has a public image at all. I am sure that we will also discuss the desirability of an Image. If it is desirable just what it ought to be.

Our approach this year will be very much as it has been for some years past. Several of our brethren have prepared papers on various aspects of this subject, which they will present before the Conference. Following presentation of the paper other brethren, who had the opportunity to read them in advance, will make such observations as they may see fit, but preferably on the subject supposed to be under discussion. The subject will then be open for discussion by members of and visitors to the Conference. We look forward with special interest to hearing from those brethren who rule the Craft in our Jurisdictions today and also those who will be ruling the Craft in the years that lie immediately ahead of us, but we want to make it plain that we will welcome contributions from all brethren. We would not want any brother to feel that he should not enter the discussion.

As President of this Conference I want to thank W. Bro. Martin and his brethren of Cascade Lodge No. 5 for opening their Lodge this evening and receiving us as their guests. Cascade Lodge has a good reputation in this Jurisdiction. It is one of our oldest Lodges and, even better, it is a York Rite Lodge. I am sure we all thank you, W. Bro. Martin, for receiving us so kindly. Now, despite the temptation to go on, I think that it is a good moment for me to stop and ask our Grand Master, M.W. Bro. Armstrong, if he would again welcome our guests to this Conference. (Applause)

M.W. Bro. G. J. Armstrong: Bro. President and Brethren, once again it is my pleasure to welcome you to Banff and to this Conference, particularly to the Jurisdiction of Alberta. In the past few years we have been somewhat mixed up in 'Woods', now we have broken out into the clear sunshine and I am sure we have laid on a warm beneficial week-end for you. We do welcome you, we hope your stay is enjoyable, come back anytime. We hope for sunshine, we have these mountains with us always and there is no place like it. Come back again. (Applause)

President: Thank you M.W. Bro. Armstrong. Now I will invite W. Bro. Martin to speak to us on behalf of Cascade Lodge No. 5.

W. Bro. I. N. Martin: Bro. President, M.W. Grand Master of Alberta, distinguished Brethren and Brethren all. Cascade Lodge this evening is honoured to have so many distinguished visitors to this our opening Communication of the Fall season. We would like all our visitors to Banff and to Cascade Lodge to feel at home, we hope your stay with us will be interesting and enjoyable and if there is anything we can do to make it more pleasant please call on us at anytime. (Applause)

President: Thank you Bro. Martin. Brethren it is necessary that I appoint a Nominating Committee, who will present nominations later in the Conference for the Offices of President, Vice-President, Secretary and an Executive. I will appoint M.W. Bro. Campbell, Manitoba; M.W. Bro. Morland, Saskatchewan; M.W. Bro. Armstrong, Alberta; M.W. Bro. Rogers, British Columbia. M.W. Bro. Morland will be Chairman.

Now Brethren, we have arrived at the principle reason for our evening session. I will ask R.W. Bro. Rivers if he will introduce our Guest Speaker.

Bro. E. H. Rivers: Bro. President and Brethren. Thomas Gordon Towers was born in Red Deer July 5th, 1919 and has spent his whole life in the Red Deer district, where he has a large farm operation. He is married and has three sons, a

daughter and four grandchildren. Bro. Towers was Initiated, Passed and Raised in Red Deer Lodge No. 12 in 1944, was Worshipful Master in 1953 and in 1960 served as District Deputy Grand Master for District No. 4. In 1966 he was the fourth native born Albertan to be Installed as Grand Master of the Grand Lodge of Alberta. He presided over our Grand Lodge in Canada's Centennial year and arranged to have a pageant staged depicting the arrival of Freemasonry in Canada and its growth throughout the Dominion. This was entitled 'The Craft Hour' and it was very well received.

Bro. Towers has always been active in Church and Community affairs. He is an Elder of the Willowdale Presbyterian Church, is an active worker in the 4-H Youth Clubs, has served as President of the Red Deer Exhibition Association and also the Western Canada Fairs Association and in 1972, a crowning achievement, he was elected by a large majority to represent Red Deer in the House of Commons at Ottawa.

We deeply appreciate Bro. Towers being with us tonight, in spite of the recalling of parliament. Bro. Towers, by his deep sincerity has urged members to think about the Craft, about its effect on our lives and its possibilities for the future. He gave and is giving LEADERSHIP. He has some very positive thoughts on the role of Freemasonry in the future and I have much pleasure in presenting to you M.W. Bro. Gordon Towers. (Applause)

WHAT A FREEMASON'S IMAGE SHOULD BE

M.W. Bro. Gordon Towers: Brother President, M.W. Grand Master, distinguished guests and Brethren, I realize the distinct honour and privilege afforded me by being invited to speak to you during the opening ceremonies of this Banff Conference. I am aware of the significance of this Communication to all Western Masonic Jurisdictions, as well as to our most welcome visitors from our neighbouring States to the south.

I would like to thank R.W. Bro. Rivers for his kind reception tonight. He mentioned The Craft Hour that we enjoyed in this Jurisdiction in 1967. Certainly he made a tremendous contribution by his research and the vast knowledge he had, towards the success of that Communication. I am deeply grateful for the opportunity of having been associated with him, not only as Grand Master, but through the course of my Masonic years.

There are not many gatherings on the North American Continent that have the representation of membership that the Grand Lodge Officers here represent. It is vitally important that the standard of this Communication be maintained and enhanced. I am sure that it is the wish of each and every one of us that we will make our best contribution so that this will be a fact. It is also important that we have visitors from across the border, we recognize that we rely a great deal one on the other. We have our problems, we

have economic problems, we have political problems. I might tell you that each day the Speaker of the House of Commons looks out over the members assembled and then he prays for the country!

Over the years it has been my pleasure to listen to many worthwhile contributions from various Masonic speakers from south of the 49th parallel, and I trust that Canada's presentation to Masonry in the United States has been enhanced by Masonic messages from illustrious Canadian Masons, not the least of whom has been our good friend and brother R.W. Bro. Rivers, who is Secretary of this Conference.

As we embark in the opening of this conference, I am sure we all give thanks to the GAOTU for once again inspiring us, first of all to gather here and for affording us the privilege of meeting amidst the great natural inspirational grandeur of the Creator of all things good.

In the past several months since I was invited to present the opening address at this conference, while making an all-out effort to do justice to the occasion, my thoughts went back to previous opening ceremonies, and to one in particular when a good friend and brother to many of us gave a tremendous address on what I believe was the 25th anniversary of this conference. I am refer-

ring to Most Worshipful Brother Galbraith, who has gone to his reward. I feel sure that each and every one of us here tonight has had a memorable experience with a Dr. Galbraith in his own personal life. Men of impeccable character, men of fortitude, men of understanding, men with their hearts beating with the warmth of the spirit of goodwill toward their fellow beings have brought Masonry through numerous and varied generations of mankind, but who of us can say that such will be the case in succeeding years?

My friends, it is not my purpose to lead you into a feeling of despondence which will inhibit your great mission, your great goal as a Grand Lodge officer of your Grand Jurisdiction, whereby you do have an opportunity to do something worthwhile, something beneficial for your membership to those Masons whom you have promised to rule and in ruling whom you must serve.

I would urge Grand Masters and all those who intend to become Grand Masters to remember the obligation that every Grand Master has undertaken, and to remember those wise words of wisdom: To rule has been the lot of many — to rule well has been the experience of the few. This is a message of truth, brethren. Most Worshipful Brother Galbraith once said to me "Masonry survives — Masonry survives and I don't know how!"

In looking back over the years, I recognize my own experience in the installation into the chair of King Solomon as being one of having been endowed with awesome power, and then being invested with the fearsome power of a Grand Master is almost beyond words. Power, like money, if wrongfully used can destroy either an organization or an individual — it has in the past and it will continue to do so.

The time has come when our intelligence demands we take action to ensure that posterity will have the same Masonic privileges offered as those we have enjoyed. Positive thinking will permit us to come to grips with reality. This is why, Brethren, I will take some of your time to impress upon you the situation which the Masonic Order is in at the present time as it relates to society — a society in which it is making every effort to survive.

I am to speak to you on the Image of Freemasonry, and I think it is only fair to tell you that I feel that, before we can come to grips with the Image of Freemasonry as it relates to today's society, we have to make an assessment of the situation as it now exists, as it has existed in the past and how we expect it to exist in the future.

Outside the church, there is no institution on earth that has a history so varied and at the same time so extensive, reaching back as it does through antiquity, encouraging men to pay honour and respect to a higher idealism in life, as Freemasonry. There were periods, long periods, when church and government tried to crush the power of mental development, mental development

which would not be constrained. We have had many examples in the world — even in Canada where people were not permitted to think for themselves, were discouraged in their attempts to learn and to experience normal lives — and who are now suffering the effects.

Never has there been a time in history when mental development has been encouraged within the individual as it is today. Never has there been a period in history when man has had so many intricate problems within his own life which created such havoc for him. Some people just cannot deal with these situations — they give up. They can no longer face life's problems. Man becomes adept at brushing what he does not like, that with which he cannot cope, under the rug — under the rug of time.

You may say "What about the Mason — what about the Order — can it survive in a world where man's mind is becoming increasingly activated. I seriously question this, my friends, my brothers in Freemasonry. We do not have any guarantee that the Order will survive. Our generation can cause its disappearance or change it to such an extent that it would be unrecognizable to those of us who today serve and respect the Order, and in so doing recognize it for its worth.

It is encouraging that those in attendance at this Banff conference are prepared, at a great deal of sacrifice to themselves, to make a proper assessment of the Order while we still have the tools with which to work.

Your job, my brothers, in the next several hours is to visualize honestly, properly and fairly the Image of Freemasonry as it relates in the several categories of our society, in our social life, in the economic life of our society, in the business world, yes, and in the religious world. When you have completed your conference, will you consider what the results of your deliberations will leave for the benefit of posterity?

In order to accomplish this, I have considered for a long time that Masonry should establish a "Creed;" a Creed that is short and to the point; a Creed that time cannot erase; a Creed that will always lead men to "Light." Perhaps it can in twelve words be explained. The number twelve is significant — that is why I have used twelve words to express my opinion of what the Image of Masonry should entail. The Chinese have used the number twelve in the selection of ornaments for perpetuating life and collectively symbolizing authority and power. Twelve was used in the earliest code of Roman law. It has been said that there were twelve seats around King Arthur's table retained for the noblest. Twelve was the number of Fellowcraft clothed in white gloves and aprons. Twelve was the number of the tribes of Israel. Twelve was the number of Disciples. It would seem that twelve is a number which is a most-divided number, but yet a complete number. We have twelve months in the year; take one away and you have broken the cycle — take away one word of the twelve I give you and the cycle of philosophy would be broken. The twelve words are:

**Love of fellow
Dignity of man
Supremacy of God
Immortality of soul**

These are not new words — they are familiar to every Mason, but I ask you to consider whether or not familiarity in this case does breed contempt. What actually is required in your love for your fellow being? In many instances the word "love" is the most overworked word and least understood word in the English language, and in so many others it is never used. Let me at this time give credit to those occasions and to those Masons who properly exercise the exemplification of our understanding of the word "love." Our Order today would be in better form if both increased.

Love of God depends so much on what our understanding of the word means, and immortality of soul is reflected by our faith. During this conference, as you stand on the "brow of the hill" and look out over the great expanse of "Freemasonry," would it not be in our best interest to apply the plumb line of justice to these principles and to dare to make an assessment of the Image of Masonry through your own eyes? How else can you really be sure that what you say to those whom you lead is sound? How else can your words carry the ring of truth? As Longfellow said in "A Psalm of Life:"

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.
Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

As you as leaders "polish and adorn" the minds of men, within the checkered scenes of human life, how do you explain within the image, Love of fellow being, so that he too can tell?

Love of Fellow . . . One cannot satisfactorily separate friendship, charity or brotherly love. As Masons, we have work to accomplish — a destiny to fulfill. The day has long passed when we built temples — the Mason no longer is required to engage in material architecture. Our work today is of a strictly moral and intellectual character, but the same unity — oneness of purpose, trust, understanding — is as necessary now to ensure success as at any time in the history of our Order. Brethren, however necessary, it is harder to maintain today than ever.

The story is told of Sir Christopher Wren, the builder of St. Paul's Cathedral. When he approached a workman he asked 'What are you doing here?' The workman said 'Oh, it is just a job.' He went to another and asked 'What are you doing?' This one said 'I am making a living.' To a third he put the question 'What are you doing?' This one said 'I am building a Temple'. So much depends on our attitude. How difficult it is to transform the rough into the perfect ashlar. How do we stop the drift towards debaseness in our social life? What is the challenge of Masonry

to its members with regard to their combined relationship between man and his Creator.

This is important, brethren this is very important. A great many Masons today are not willing to deal with this very thing. I well remember a poem from my schooldays:—

Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace
And saw within the moonlight in his room
Making it rich and like a lily in bloom
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold
And to the presence in the room he said
"What writest thou?" The vision raised its head
And, with a look made of all sweet accord,
Answered, "The names of those who loved the Lord."

"And is mine one," said Abou. "Nay not so,"
Replied the angel. Abou spoke more low
But cheerily still and said "I pray thee then
Write me as one that loves his fellow men."
The angel wrote and vanished. The next night
It came again, with a great awakening light
And showed the names whom love of God had
blessed

And Abou Ben Adhem's name led all the rest."

Masonry must not drift along with the whims of the day, if it is to remain a force for good. The world is depreciating, but it has not yet reached the point of no return. Our society has learned to some extent to tolerate the differences in one another. There is danger in becoming so broad-minded that we become weak-minded so we cannot differentiate between right and wrong. We have to be prepared to separate the wheat from the chaff. We have got to know the difference. Our Masonic principles properly exemplified and practised would place us at the head of a column in an army of reform. As Masons, we claim much — much is expected of us. We regard the internal — the world looks at the external. Signs and emblems should not be required to designate our membership, but rather we should be recognized by our acts, by our daily conversations, and by a strict observance of the tenets of our Order. What greater love can we show a fellow being than the way to a pure and unsullied manhood — how to stand upright among his fellows? This is a worthy distinction, and there is no higher honour. Again I refer to Longfellow's "A Psalm of Life:"

Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time;—

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

The Dignity of Man. To what does our image relate? When the Mighty Master Hand created

the first two inhabitants of this world, He could with equal ease have created "In His Own Image" thousands of the same species, and given them all the advantages of a perfect civilization.

He thought it better to create only two, with the evident purpose of a gradual population and a gradual advancement in those improvements for which He wisely fitted the human mind, and in which He as wisely determined to keep that mind occupied. Thus human intelligence, instructed by the arts and sciences, when properly guided by discreet wisdom, has brought man a long way in the annals of time — even to the brink of disaster. Man has now progressed to that point in life when he could destroy himself. All that is required is for him to push the wrong button or pull the wrong plug — frankly speaking, this could happen in many ways.

Let us remember that man was created in the Image of Him Who rules as Judge Supreme. Can you give me a greater quality of dignity than this? Does this not justify a claim that dignity is a required qualification of every Mason? Dignity, under any and all circumstances, to attain its highest degree, must be supported by integrity and trust. A great example of this is the 3rd degree where we find impatient men demanding of their great leader, who was a possessor of facts important to them, that he violate his trust by acceding to their wishes in order to save his life. The leader of these men retained the quality of dignity, even in the defence of his honour, by laying down his life rather than violate a trust. Brethren, a dignified Mason must be a true Mason. He, above all men outside of the church, should be the lamp upon the mantle that "giveth light to all."

Not only is a Mason the helper of the widow and the supporter of the orphan, but he is a builder — a builder of morals. Were I to picture an ideal Mason, I would rob him of all wrong and remove all sin from his character; I would purify his mind; I would cleanse his heart; I would adorn him with the highest virtues and clothe him with the purest thoughts — so that he would be prepared to go out into the world to perform with dignity his task.

Supremacy of God. To truly believe this to be a fact is probably the most difficult task man has to accomplish today. While it remains as a "landmark" or as a fundamental principle in our Order, too often — far too often — it is just given lip service. We have advanced to such a degree in the last half century that we have so taken life for granted that our belief has now become a belief in man rather than a belief in a Supreme Being, and to acknowledge Him as such. Too frequently in this age of intellectuals we ascribe weakness to such a belief, and such humility. Man has forgotten the virtue of humility in relationship to his Creator. "Remember now thy Creator in the days of our youth, while the evil days come not, nor the stars draw nigh, when thou shalt say 'I have no pleasure in them'" is our admonishment. Would it not be in our best

interest to heed this wise counsel while we are able and while the opportunity and choice are still ours?

Masonry is not a religion, but somehow members have learned to consider it almost a twin sister to the church. It is painful and almost unaccountable to hear a Mason profane the name of his God, after the solemn positions he has occupied; the obligations he has accepted; the emblems he has heard explained; and the teachings of the "Great Light" that have been unfolded to him.

We do not propose to be do-gooders; we do not propose to be prudes; but I am sure we all feel much the same — that he who bitterly blasphemes his Creator would be better if the earth opened up to receive his lifeless remains. Profanity is wrong in any form, but it is doubly so when coming from the lips of one who has knelt at the altar and sat beneath the bright and beautiful canopy of the Lodge. Are we not told "It is not what goes into a man's mouth that is evil, but what comes out?" Let us take heed while yet there is time and while time is ours — ours to use as we wish.

The Immortality of the Soul. Tennyson said "We are a part of all that we have met." This is a true statement of fact. As we look back over the years, we can recognize the people who had a significant bearing on the course that was charted for each of us, not the least of which took place in our early years of formal education by our educators. One of these stands out in my mind as having brought me to the sudden realization that there are just two kingdoms in the world — plant and animal, and man belongs to the animal. The animal world breathes out its gases — the vegetable kingdom in turn exhales or stores up those elements which are essential to animal health and vigour.

With the passage of time, additional knowledge caused me to note that, while man could be construed to belong to the animal kingdom, he is different because the breath of life was breathed into his soul. His soul makes him different, and has created problems for every generation. There are always those who cannot separate soul from body, and thus they cannot believe that the soul can be immortal. Far too often people are willing to leave this very important aspect of life to chance just because they have a fear of coming to grips with the issue and are unwilling to exercise their opportunity of choice.

When this world was planned, all good things were placed in perspective. A large portion of the globe was given over to water — boundless ocean on whose bosom much of the commerce of the world rides. The remainder was given over to earth, where man would have an opportunity of establishing and maintaining himself by his own effort. Today we are rapidly polluting our air and water and in some cases, our soil. While this type of destruction has very serious consequences, in my

opinion there is a deterioration which is much more crucial and that is the pollution of the mind. This is demonstrated at every turn on our television and radio programs and by the type of films to which we are exposed. Granted they are categorized "For adults only," but if these shows are not suitable for children, they will not be of benefit to adults, many of whom will pattern their lives to the image which is daily impressed upon them — whether they are viewing television or films in theatres, listening to a radio or reading. How many theatres or other places of entertainment today advertise productions which are enjoyable and which a family can enjoy together? Seldom is there a program to enrich the mind, juvenile or adult. As one speaker said not too long ago "Our young people are growing up in a confusion of indecision, not knowing whether to do as we do or to do as we say."

Could you give me an illustration in history which proves beyond reasonable doubt that we, residents of the North American Continent, are going to retain our present status in the world society. What guarantee do we have, as a people, that our religious heritage, our Masonic heritage, can survive with the indifferent attitude in which it has to propagate today? Our thoughts have turned too far from a philosophy for living and in its place put the economics for living. If both are lost, we are a lost people, but in any emergency, if we retain a sound philosophical outlook enhanced by a sound faith in our Divine Creator, we will be able to rebuild our economy. If we lose a philosophy for life, economics will not reinstate a sound philosophy for living.

Brethren, as I said earlier, I do not wish to infer that I am a pessimist, for I am not. I am an optimist, and I am optimistic, but at the same time I would like to feel that I am a realist who has the ability to see life as it is.

Allow me to depart for a moment from the philosophical to the economics and politics of living.

With the amount of revenue that is now pouring into the middle east for its vast abundance of oil, which is vital to the future well being of the people of North America, how many years will pass before the North American white population will be asking favours of the Arab people? Those people are making so much money today, they do not know what to do with it. How can the Masons in the United States separate themselves from Watergate? I ask the Masons within Canada how many Watergates do we have in our country? How many people are there in both countries hell-bent on the destruction of all things good? For the first time in our lives, we have heard all about satanic worship. What has happened to cause people to put power before their country; expediency before principle; greed before the rights of his fellowman? Have we degraded ourselves to the point where we automatically follow the easy way to reach our goal, no matter who or what we ruin along the way? Are we as a people willing to go along

with the crowd, putting our integrity, our honesty, our pride and our heritage behind us, never to glance back to what we know is right? As I said earlier, Tennyson said "I am a part of all that I have met." We Masons should and are obligated to stand up for what we know is right and to reach our reasonable aims without forsaking any one of the Ten Commandments.

There are two important points in every life over which a person has no choice — first, when he enters the world, and second (generally speaking) when he leaves this world. Between these two points a person, whether a Mason or otherwise, is continually making decisions, and the extent of his success here in choosing well will determine to a great degree his achieving joy and contentment, and thus satisfaction in living.

There are some who become members of the Fraternity for personal benefit rather than to give blessings and benefits to others. They are advocates of brotherly love as long as that love flows from the breasts of others to them, but kindles within their hearts no sympathetic spark of love or affection for their fellowmen. They believe it to be their duty to relieve the distressed, but who are more distressed than they? They believe wholeheartedly in charity as long as it begins at home. They seek the glory of the high office for the sake of power and their own aggrandizement, and their control over others. They do not know how to use that power — their efforts destroy. The cloak of Freemasonry perhaps came to some by choice, to some by opportunity, and to others by example.

The image of a Freemason can only be seen through the eyes of every Mason. What we see in the Order will be reflected through our eyes; through our words; through our deeds; and through our purpose. Masons have an opportunity and a privilege which are not afforded everyone. It is recognized as responsibility. The windows of Masonry to the world are seen through the eyes of individual members, and how we look at it and however successful we are in encouraging others to see its true worth will reflect the value of what Masonry has to offer to society.

In the "Great Light," the Holy Bible, we are asked about man's destiny "From whithereth he cometh — whithereth he goeth." Our Fraternity has witnessed the passage of time — the rise and fall of many mighty kingdoms. In our time we have seen the once mighty "Britain" on which the sun never set, the mighty "Britain" which ruled the waves, brought to her knees seeking and obtaining, thereby losing much of her identity through admission into the European Common Market. Some said this could never happen, but it has. At the present period in history, what guarantees do we have that kingdoms and empires which have witnessed the rise of Freemasonry to its greatest heights will not see it fall?

If such be the case, and it does happen, a Creed will not cushion the fall, but a Creed might be the seed from which the Order would shoot forth new growth that will provide future generations

with the desire for a high idealism likened to the one which has been ours.

Our life's obligation, as members of the Masonic fraternity, demands that we leave for others what we have received from others, pure and unsullied. A belief above all others. A belief in

Love of fellow
Dignity of Man
Supremacy of God
Immortality of Soul

When this is accomplished, we will have accomplished our mission in life.

Then, when the dim lamp of life is expiring, when we are about to close our labours in the lodge below to join the celestial lodge above where the G.A.O.T.U. presides, we shall feel conscious of having performed our work well, of having done good square work, and we will be happy knowing full well that we know the pass words; knowing we are in possession of the pass words which will gain us admission into the lodge of the just, the true and the good, being duly and truly prepared to become associated with those true Craftsmen who have gone before.

If from our throbbing hearts shall flow
Pure streams of friendship, truth and love
When we demit from the lodge below,
Brothers we will join the lodge above.

Brethren, I hope you have a good Communication. Applause.

President: M.W. Bro. Morland, I will now call upon you.

Bro. J. Morland: Bro. President, I am going to maintain the tradition that has been established by this Conference that all titles are dispensed with. Bro. Chairman and Brethren, I was not a little surprised, and perhaps somewhat disturbed, when shortly after arriving in Banff the Chairman called me and laid on my shoulders this duty.

We are all concerned about the Image of Freemasonry, this of course, is the theme of this Conference. It has been said that a good speech is like a ladies dress, long enough to cover the subject and, at the same time, short enough to be interesting. I think that the address we have listened to tonight has demonstrated those qualities in no small degree.

We are indeed grateful to you, Bro. Towers, in that you have opened up a whole new vista relative to this matter, this Image of Freemasonry. You have suggested to us not only the way in which we may do this but you have also challenged us to the variety of errors of life in which we can demonstrate our Masonic traditions and life and present an Image to the world about us. It gives me pleasure, on behalf of the brethren present, to extend to you our sincerest thanks and appreciation. Thank you. Applause.

President: Brethren, before I adjourn I would remind you that we will reconvene at 9 tomorrow morning on the fourth floor of the Rimrock Hotel. Now I declare this first session of the Conference adjourned.

MORNING SESSION

Friday, September 7th, 1973

President: Brethren, it is 9 o'clock and I think that we should get started with our work. There are two small points I would like to touch on before we begin. I was reminded last evening that we do not customarily employ titles of rank at these meetings and we will not do so. The second one is that I should remind you that there is a register we would like you to sign. When speaking please give your name and your Jurisdiction, so that it will be recorded.

Now, the four papers that we are to have are first 'The Mason's Image of Freemasonry' followed by 'The Craft's Role in the Community and The Community's Image of the Craft.' Then 'What

We Can Tell the Public and the Image the Public Ought to Have'. Finally, tomorrow, a paper on Freemasonry's Future.

We start this morning with The Mason's Image of Freemasonry and this paper will be presented by Brother Milligan of the Grand Lodge of Alberta.

Bro. W. A. Milligan: Bro. President and Brethren all, as I look over this august body this morning, I see images, some of them are good and I hope that the image that you will receive during this Conference will be of value to you. I am to discuss with you

THE MASON'S IMAGE OF FREEMASONRY

Every Mason has a mental picture, or an image, of this craft of ours. Each such image has something of the individual built into his image, therefore each member has a concept of Freemasonry which is completely different from that of every other member. Each person's image produces an idea which differs one from the other. It is because of this personal image that this fraternity of individuals has existed in the past

and from such images it will profit and progress in the future.

Such is the nature of our institution and while some may see it in one light others will see it in a completely different light. It has many strengths and many weaknesses. Masonry provides a haven for those who wish fellowship and provides an opportunity for those who wish to

associate with others just to discuss daily happenings so they can get away from the trials and tribulations of every day living. It provides a place to go to relax from our daily cares and chores. It allows the workers of the land an opportunity to associate with the workers labouring in the professional fields, with no distinctions. A Freemason's lodge is the temple of peace, harmony and brotherly love.

If a member of the craft suffers a loss, or a set-back of some kind, his brethren will rally around and do whatever they can to ease the burden. As I see Masonry this is one of the areas where our memberships, individually and collectively, can do much more than we are doing now. As I understand the teachings, each of us have the responsibility of being our "Brothers Keeper" within due bounds, but most of us are too busy, or self-centred, to do anything worthwhile for our fellow man.

There are many images of worth for each of us. My idea of each of the four cardinal virtues changed over the years as I sat in lodge and listened to the various charges and other passages of the work. I often wonder if these messages are getting through to the majority or do we have to improve our method of educating the membership to be sure the messages hit the mark. How many of us really honor virtue though it be in the most humble garment; and how many do not favor vice though it be clothed in purple? This is a point that many of us are going to have to think about very deeply.

As I travel around this province I still find lodges asking seriously, "What is Grand Lodge doing?" I'm sure this question is not only being asked in this jurisdiction but in all jurisdictions. Now let's look at this question. My image of Grand Lodge communications is not one over which I can become ecstatic. If it wasn't for the election of a Junior Grand Warden and to iron out one or two changes in our Constitution each year, then I would find it very difficult to recommend to any member that he make an effort to attend. (This does not include the three principal officers of each lodge as they have agreed to attend, upon their taking office.) If it wasn't for our show of allegiance to Queen and Country, our meetings would be little more than a meeting of a Board of Directors. We do nothing to recharge the enthusiasm of those attending. We fail to kindle any new flames by which the membership can establish purposeful goals or upon which they can moralize. We call these meetings a "Communication" but we communicate very little of a constructive nature to our membership. We are going to be forced to take a hard look at these meetings, otherwise our attendance will deteriorate to where we only have a handful of the old faithful present.

Talking about "Old Faithfuls" raises another image. The average age of our membership is about 55 years. Masonry must attract younger men or we will slowly die. We have much to offer young men but how are they to know this if we keep on hiding our light under the guise of

secrecy. In recent years we have not been able to encourage the media to carry a story which would awaken younger people to our way of life. In most instances it is not the media who deserve the blame for this because some of our leaders make sure such publicity is never allowed to reach the community. It seems that there is fear that a faint hint of our ritual may leak out and of course this would never do! How are young men going to be drawn to us when we do nothing to attract them? I see Masonry as being an organization wherein young men can learn the responsibility they owe to their church, the community, their family, etc. I also see it as a place to improve the outlook and opinions of young men and to direct their thinking to the betterment of all. Masonry is a sleeping giant and must be aroused now.

I see Masonry as being a worthwhile fraternity able to do much good in the community but what kind of an image do we project to non-masons? Some see us as fun loving, gaudily dressed party types while others see us as stern faced individuals marching into church in our regalia to attend a Sunday service or the funeral of a departed Brother. None of these images do very much to properly impress non-members and in some cases do us harm. On the other hand some non-members, such as the Honorable John J. Bowlen, Lieutenant-Governor of the Province of Alberta some years ago, and an ardent Catholic, saw Masonry as the builder of Crippled Children's Hospitals. Others see it as a place for men to go once or twice a month, but for what purpose they know not.

In this Craft of ours we pride ourselves in the fact that benevolence is available at all times to those members and their families who need it. This is quite true and is really worthwhile but how often do we get the opportunity to help someone? The society in which we live provides most of the necessities of life to the widows and orphans, to the aged and infirm, to the crippled children, to those suffering from medical problems we have Medi-care etc., so our benevolence is restricted to a few, therefore the image I have of our benevolence is not what it might be. We must distribute our wealth in other ways if our image in this area is to be worthwhile. In Alberta we have the Higher Education Bursary as a form of benevolence but some of our members will not contribute because the money is not being returned to their area of the Province. Where did we fail? Grand Lodge officers from the Junior Grand Warden to the Most Worshipful the Grand Master including the Grand Secretary all do a commendable job. They devote much time, effort and money to the cause about which they feel so strongly. The other Grand Lodge officers do little or nothing during their year in office. It seems to me that these people should be used to improve our communications within the Craft. We are very careful to be sure all areas of the province are represented by these appointments and then we proceed to forget all about them. These officers could be full time assistants to District Deputies. They could be responsible for the qual-

ity of the work in lodges and they could carry the Grand Master's message wherever they visit. This lack of communication is what makes our constituent lodges blame Grand Lodge for not doing this or that when in reality the constituent lodge should be doing these things itself. The local autonomy enjoyed by lodges is rarely understood or appreciated.

We live in a changing world. This new world demands new approaches to its problems. We must approach the problems of the world, and of masonry, with an open mind; we must be prepared to entertain new ideas; every concept, new or old, must be examined and dealt with on its merits in this new age. The beginner must be ready and willing to learn from the seasoned expert, just as the expert must be ready to consider new and fresh ideas as they are proposed by the beginner. Since the world, and society, changes so swiftly all about us there is no longer a complete guarantee that the older man will have the best answers or the wisest solution to a problem. Basically masonry is concerned about every man within the fraternity regardless of his age or status. It sometimes appears that its structure is more concerned for the senior member, and for the officers. In my opinion, offices must not be looked upon as honors to be conferred but as opportunities for service. Officers are elected or appointed or chosen, not to be glorified by the craft, but to serve the craft. We must communicate this thought to all of our members as there is a great need to clarify this matter throughout the entire craft. Ability and humility must be bound together. The "General Charge" given at the installation ceremony needs to be taken seriously.

My image of Freemasonry leads me to believe that our future is bright but the time is more than ripe for us to seriously examine its past, present and future, not with the idea of changing its purpose but to modernize our approach, in order to achieve that purpose. Applause.

President: Brethren, the discussion of Bro. Milligan's paper will be led by Bro. Guy of the Grand Lodge of Manitoba.

Bro. R. L. Guy: Bro. President, I have been looking forward to this occasion with much anticipation. It is a great privilege and a pleasure to be here and to be a part of this Conference, associating with such a selection of knowledgeable Masons. I do so with a feeling that a much superior job in directing this discussion could be done by others, having only taken over as Grand Secretary about nine months ago, I have been initiated fairly quickly. Here I am at the Banff Conference, something which I always looked upon with awe and with a great feeling of interest, hoping that someday I might have the opportunity of being here, never dreaming that I would.

I would like to congratulate Bro. Milligan for his very comprehensive coverage of the subject. I can find little fault with what he has said, as the thoughts that he has expressed have followed, pretty well, the line of my own thinking. Perhaps

he did not dig into it quite as extensively as I might have done, but I think he has covered the subject well. How very true it is that, as our time in Freemasonry increases and we are able to get deeper into the secrets and hidden mysteries, our image changes, usually for the better. This is true in most cases, it will vary with individuals and sometimes one wonders, as the effort put into Masonry is so limited — it makes me wonder what their image of the Craft actually is.

I think we are all at fault, to a great degree, with our own input into Masonry. Please don't take this in any derogatory sense, believe me I don't intend it that way, but I think that we are inclined to just take the line of least resistance. There are things that we give little thought to — how will they be received by others? Do we do enough to make things clear so that they can be understood?

One thing I feel very strongly about is our line of communication. If we want members to be interested we should have a good line of communication, creating the image we should have for genuine Masons, believers in our Craft. I have no doubt that you have all seen it from time to time, we initiate a new chap into the Lodge, he is given the three degrees and he is then left on his own. You can imagine what his image of Masonry is, he will not be around long. This is one area where we can definitely improve.

On the whole I think that the subject has been covered very, very well and I think that I will now ask for comments from the various representatives present so that we can enlarge our viewpoint.

President: Brethren, the subject is now open for discussion.

Bro. J. Morland: Bro. President, as I look at this whole subject of Masonry, maybe I am running on a one track situation. It seems to me that this is focusing in on the officers of the lodge and our lack of training. Our almost complete lack of a systemized training program for our officers. I am sure that you have all experienced, as I have, in many many instances, some pretty poor demonstrations of officer ability. I think that this is one of our weaknesses — in officer selection and training, I think that we are short-changing ourselves. You have referred to the fact that perhaps our output does not equal our potential and I think that here is part of it. We are just not exploding our potential. I think that every man who comes in the Lodge door is a potential Master, seven or eight or nine years hence. He has that capacity, at least that potential is there. Without some system of planning or training we are just not capitalizing.

Bro. T. Y. McLachlan: Bro. President, I think I have to disagree with you partly, Bro. Morland, when you refer to selection of Officers. If you and the lodges in your Jurisdiction have a selection of officers I think that we, in British Columbia, would say that you are exceptionally lucky. Part of our problem is that in none of our Lodges do

we have any members coming forward and saying that they would like to be an officer. Going back fifteen or twenty years there were always three or four, or more, ready to start in the junior offices. Now we find we have to go and put the thumb on a member we think will make an officer and have to coax him. Then, in three or six months, if he isn't doing the way you think he should be doing, you can go after him about it and he will say 'I didn't want the job in the first place'. That is part of our problem — so I don't think I can agree with you on the selection of officers.

We may have to be a little more thoughtful on how we get our officers, but we have to do some serious talking to these members when they first come into our Lodge. I agree with you that each one made a Master Mason should be a potential officer, but how do we go about the training? I think, as Bro. Guy mentioned earlier, that too often we bring a man in, take him through to a Master Mason degree and then walk away and leave him. The coach is there to coach him on his degrees, to coach him on his examinations, but afterwards I think we find that in most cases they are on their own, whether they like it or not.

Bro. Morland mentioned that something should be done about a guide for Lodge officers. We took this up in British Columbia two or three years ago and we have printed a complete manual, which Bro. McMahon could enlarge on. We have a manual for Lodge officers which is a guide and which, we hope, will help.

Bro. Verne Long: Bro. President, I agree with parts of what has been said. I can't honestly say that I feel that every man we raise as a Master Mason is a potential leader. Some of them have, no doubt, possibly all do have this potential, but they do need to be trained. I guess that the objection that I have could be that you look at it differently north of the Border. I have seen, over the years, that a newly elected Master selects a friend for one of the Junior offices, not perhaps using as much judgement as he should as to just how good a leader this person might be. That Master, in selecting a Junior officer, is definitely selecting a future Master. There is no doubt about it. It is not just to the run of the mill people who petition to come in. This is a future officer, as a future officer he should have been carefully looked over, he should have been watched, his interests should have been noted, he should have been assessed for qualities of leadership in leading men. It is not everyone who possesses these qualities. We don't prepare our officers as we should, I am certain.

In Minnesota, some years ago, we began a Leadership Training program. It has been participated in by many of our Grand Lodge Officers. Personally I have not been able to take part in all of the sessions, but it does bring out some of those very important points that one needs to have pulled out of them to be a good leader, not the least of which is to be a good listener.

So I think more and more of what has been said, we have to have leaders who understand people and understand how best to get the most out of them. I am very concerned about the Image of Masonry. As I go round the State of Minnesota I find quite often — maybe I flatter myself a bit when I think I am one of the younger ones there, but most of the time I do feel that I am one of the younger ones in the room. This makes me feel very concerned, because unless we do attract some of the younger people we can't go on existing under steam generated by Masonry a couple of hundred years ago. We have to attract people, we have to be attractive to them. There are several things I have at the back of my mind that I will keep until later, depending on how far we want to go in this discussion.

Bro. A. O. Aspeslet: Bro. President, I sometimes wonder if we are not starting at the wrong end in talking about training officers. It seems to me that we should be training potential officers. By this I mean that we should start with our candidates. I think sometimes we are a little too free with the candidates we initiate. Maybe we should be taking a little more care here and tell the candidate, prior to his filling out the application form, what he can expect from Masonry and — more important — what Masonry expects from him. I am a great believer in the fact that leaders are made, not born. I realize that some people have more capabilities than others and it is easier to train some people, but I think that we have to start at this point in time.

It seems to me that often a Lodge will accept a candidate because they are interested in the Initiation fee as a help to their finances. We should probably be taking a look at our budgets and budgeting so that we don't have to use the Initiation fee in general financing. Then we can spend more time with our candidates.

Another thing that disturbs me somewhat is that, in Alberta, we can initiate five candidates in one evening. Is this Masonry really? We can put five candidates through an Initiation and it is like a machine. Masonry is an individual thing. It is personal. Why don't we just initiate one candidate at a time, spend some time with the individual and have some capable member explain to him what Masonry is all about. I think that if we do this we will probably have more 'potential' for future officers than by having an assembly-line process.

The other thing that Bro. Milligan brought out, that I think is very important, is that we don't tell the public what Masonry is all about. I have seen two members talking Masonry on the street, another fellow comes along who they know is not a member and they clam up. Why? What is so secret about Masonry? What is wrong with telling a non-member that Masonry teaches Brotherly Love, Relief and Truth? We don't do this. I think we are doing a better job now than we used to, but it seems to me that we have to start at this end of the scale. It is too late to train a Senior or Junior Warden to be a leader, they

should be trained before they reach those offices. We have to make them leaders. The only way we can do it is for well-skilled brethren to have study groups, or something of this nature and perhaps it is the job of our Grand Lodges to organize study groups. Don't ask me how to do it, because I would like to know myself, but I think this would help.

Bro. Ross Campbell. Bro. President and Brethren, I am very much in accord with most of what has been said. Our last speaker hit on a point that has been bothering me for quite some time. I have been out to various initiations over the years, invariably I have heard them say 'You have now been made a Mason'. The candidate has been made a Mason, but he knows nothing about Masonry.

It has also been stated here that after raising the candidate has been forgotten. This has more particular reference to the larger lodges, they have various Committees and most of them are made up of officers of the lodge. They have candidates for officers who are still sitting on the side, but they are not asked to partake in any activity or to help with the arrangements for anything. There are all kinds of jobs for them and this is the only way you are going to get to know whether you have officer material. I have felt this way for a very long time.

Mind you, when I was made a Mason I was asked if I would like a chair in the Lodge and I said 'No', I didn't think I was ready. I was in the lodge for quite some years before I accepted an office. I didn't accept until I was sure I could spend the time at it and devote my services to it. I think that this is what we have to instil in every man as he comes into Masonry. It isn't just a Fraternal Order, it's an Institution that builds men and makes good men better. We have lost sight of this fact in a lot of Lodges, not only in our Jurisdiction, but in all other Jurisdictions. Until we face this I don't think there is much more we can do to build up our Image to the public and to bring up our Image in our Lodges.

Bro. R. L. Guy: Bro. Ray Hanson, may we call on you?

Bro. R. O. Hanson: Bro. President, I am not going to speak on the Officer subject because I think that we have done a lot in North Dakota on that. When I first went to Grand Lodge, quite a few years ago, I almost told myself 'I'll never go back again'. As Bro. Milligan has said 'What is there to go for?' I think that this is the way it was in North Dakota a few years ago. But I will say today that I am fifty years old and I am next to the oldest in the Grand Line and we go down to 35 years of age. I think that this is where Masonry is going to come forward. I am not saying this in a derogatory sense to any people that are older than I am, but I think that we have to look to the future. Of course, as Bro. Long just mentioned, we have got to involve the younger men. I don't think that there is an Industrial Institution today that has not

combined the old with the young to move forward in the Industrial world, this is a proven fact.

In North Dakota, I know it is a very controversial subject, we now have 18-year-olds. An 18-year-old can become a full fledged Master Mason. You can have a hundred reasons why an 18-year-old should not be a Master Mason, but North Dakota and Idaho are the two States in the Union that adopted the 18-year-old rule as of February 1973. We can go back and we can show you, in black and white, where these people who were DeMolay boys are better DeMolay boys today because they are also Master Masons. I am not standing on a soap-box preaching, this is the actual truth. They learn more about their DeMolay work and getting their DeMolay work, because they also have to learn their work in getting their Master Mason degree.

Talking about Grand Lodge work, I found this very unusual when I first visited Saskatchewan in June. I know they tried to have a straight vote on this — involving the women. I think probably in the past we should not have involved the women. I think that if every home that has a Mason in it would involve his wife in the program in some way, through family involvement in the local Lodge, we would be stronger. In North Dakota we used to have 150-200 to the Grand Lodge banquet, now we involve the women in the program and in the last two or three years I suppose we have had 500.

We talk about new candidates, I am sure that the first person you have to sell on Masonry is the woman of the house. If she says 'No' in nine out of ten cases that man is not going to be a Mason. So if we are going to talk Masonry in our Community, if we are going to talk about our Grand Lodge Communication, to make it something that somebody wants to go to and not only listen to a bunch of dull speeches, then we have got to involve everybody.

Bro. J. Erickson: Bro. President, I would like to make one comment in regard to involving the lower Grand Lodge Line officers, particularly the one immediately below the Grand Master. It was indicated that maybe he was not being worked hard enough, not being involved enough. I would like to give credit to our I.P.G.M. James Woodward for involving our Grand Lodge Line officers in the program to acquaint them with the Craft in North Dakota. He designated us to visit all the way from 12-15 lodges in our area last year. Our Grand Master this year has given us the same ultimatum. I would like to say that in taking part in that program last year, I visited 16 lodges. It was very worthwhile for me and I hope worthwhile for those I visited.

President: Brethren, if I may interject here, I think that if we want to talk about the Image of Freemasonry we want to talk about the Image of Masonry at the Craft Lodge level, because that is where our Image is — if we have one. Perhaps we can elicit some discussion on that line.

Bro. G. J. Armstrong: Bro. President, my feeling on the Image of Masonry in Alberta, in the Craft Lodge, is a bunch of elderly men with little black bags going into an old building, staying for a couple of hours and coming out with their little black bags. I doubt if Masons, as Masons, are known very well in this Jurisdiction for what they do. They are not identified as Masons if they are prominent in any line of endeavour, we don't acknowledge them as Masons generally speaking. We have Members of Parliament, Members of the Legislature, Leaders in the business world. By accident you find out they are Masons because you happen to go through a roster somewhere and you see it, or in casual conversation you will find out. Nobody knows, we are the great unknown. We seem to persist in committing this Hari-Kari until we won't be around, if we keep this up. This is my feeling brethren and I think it is pretty drastic. We seem to be hide-bound. We are ritualists as if this was the only thing we had to do. I suggest to you that the ritual is great for teaching our principles but it is not the main object we have in life.

If we can't sit down with any of our brethren, in any lodge, and feel at home with him and be able to communicate with him, we are not doing our job. Our object this year is to try and improve this. Whether we will make it or not, I don't know, but I think the Officers, whenever you talk about Leadership in the Craft Lodge, will only be so good as the feeling that you get in that Lodge, the Brotherly Love feeling, whatever you want to call it. We become active in our Community and identified as Masons, and because we are good in the Community. I mean good in that we have a definite role to play and we play that role in the Community, then we will be recognized and accomplish something. Then we will have other people wanting to join. Until we do that we are still sliding down-hill.

Bro. A. H. Small: Bro. President, I have been listening with a great deal of interest. We in Montana have started the Grand Lodge Leadership Training program. We try to help train Lodge Officers, probably from the offices of Junior and Senior Deacon on, to give them a Leadership program. It is under way now. It is a little too soon to evaluate and determine what is taking place.

However I do feel that one place where we are missing a real good bet is the advertising of the things that you do in your Constituent Lodges. By this I mean news releases of things that have happened — this Conference for instance. I realize that it is tough to get news coverage of this sort of thing, however it does help to provide some type of an Image of Masonry in the community where the meeting has taken place. I am wondering what kind of news coverage are we getting from this Conference in Banff and in the community around Banff? It is cheap advertising and it does provide a public image of Masonry and without a public Image of Masonry there can be no desire of non-affiliates to affiliate with us. If you do not get the word out as to what

you are doing and why you are doing it, there is no public image, you are just an organization with a name and a deep dark secret. They do not know what you are doing, where you are going or what you stand for. I think you will find that this is one of the best things you can do. Get hold of your local news media, keep them well-informed, even if you have to write the story — provide them with pictures, anything.

We had the Rocky Mountain Masonic Conference in my area this year. We held it in the Big Mountain in Whitefish, which is a Ski-resort, we were quite isolated from the rest of the community we had the whole resort to ourselves for the main portion of our Conference. I got hold of the local news media, we had a real nice write-up concerning the Conference in the papers. We had pictures. We had two days of meetings, practically identical to your Banff Conference. We had two big write-ups in the local paper and we had a news spot on the local radio-station as to what was going on and why. I think that this probably created more public interest and more Image of Masonry in my own home location and in that territory than anything we have done in the last ten years. I think this is one place where each of you can do a lot for Masonry in your own local community.

Bro. R.L. Guy: May we hear from Colorado?

Bro. C. W. Hines: Bro. President, I came to learn and not to speak but I think that when the Image of Craft Masons is considered I agree with the brother from British Columbia, and others, when they say that we drop the Master Masons after they receive their degree. In every Conference that I have attended I see a crying need for education. We have started a form of what we call The Lodge System of Education in Colorado. We do meet with the candidates when they present their petitions but when they get to the third degree we still drop them. We are now working on a form of education which will continue for Master Masons after they receive their degree. I think this is the only way we can build their interest.

Bro. V. E. Long: Bro. President, last evening we heard a speaker from Parliament, I understand, and I imagine that one of the reasons he is there is because he knows how to use public relations very well. Bro. Small mentioned that in many cases it means writing a news release — and how true that is. A newspaper in a small town, a lot of us come from a small town, writes news, but it has got to be today's news, it can't be last week's news. It means taking the pictures and giving them to the paper.

We were talking about the Mason's Image of Freemasonry, but we are getting into the area where we are talking about the Public Image of Freemasonry. I would go back and say that my image of Freemasonry is based, at least a little bit, on what the public image of Freemasonry is. It boils down to this — are we doing the job we should or could be doing. I don't think we

are, we are missing the boat. Public Relations in this day and age, just a Counsellor for a while — whether you have success or a failure, it is the way you feel. We could use to our advantage Public Relations work. Every single Lodge ought to have someone who has charge of Public Relations work. The individual Mason will go to Lodge if he knows what good work we are doing.

Bro. D. R. McMahon: Bro. President, I have been very interested in hearing the various comments, particularly from our friends from across the line. I think, in the first place, we ourselves lack an understanding of what Freemasonry is. We cannot sell it unless we know what we are selling. We as individuals are the best salesmen. The previous speaker remarked about the brother who addressed us last night, there you have a shining example of Freemasonry in action, a man who is serving his fellowmen, his community, his church and his country. He is not bragging about it, he is not asking for publicity in the press.

We have got to make up our minds whether we are a Fraternity or whether we are a Service Club. There is a very big distinction. We are talking — some of you — about courses of instruction in leadership. Well that is exactly what Freemasonry is. When you go through the Chairs in Freemasonry, there you have your course of instruction. Freemasonry, as I see it, is concerned with the individual. That is the distinction between a Fraternity and a Service Club. A Service Club acts as a GROUP, but Freemasonry's purpose and objective is to improve the INDIVIDUAL, so that the individual will go out into the community and make his mark and contribute to the community in any way he likes. In that way Freemasonry can have a very much greater impact for good than we can if we are going to act as a group, with one or two objectives in mind.

We find, in our Jurisdiction, a tremendous lack of knowledge among the members — and amongst officers — as to exactly what Freemasonry is. They do not even know very much about their own Grand Lodge. So we set up a Committee a few years ago and we have produced a booklet "Lodge Officers Guide". This is a guide for officers of Lodges, there are four sections. The first is a section on Grand Lodge, general information, what it is, how it functions. As a matter of fact so little is known about our Grand Lodge, it does a tremendous amount of good through its Bursary and Benevolent Funds and the Foundation Fund and so on, but very few know anything about it.

We also have a section on the duties of the various officers and on protocol and courtesies and finally on rules of order. I might say I have a few extra copies with me.

Bro. A. H. Small: I have a couple of questions to ask and I will not comment on them. First, I wonder how many men in this room are under 40 years of age? 45? How many under 50? How many are under 60? There is your answer right there fellows! I'll stop there because I haven't got half the hands up yet.

Bro. O. H. Godfrey: Bro President, I would just like to comment on the remarks of Bro. Armstrong and perhaps some reference to the last speaker, Bro. McMahon. When he refers to Masonry as being only interested in the individual and improving the individual, I think that is our starting point. What we were talking about was 'The Image of Masonry' to the Blue Lodge Mason himself or to the Lodge. I don't doubt there are statistics — I am not much of a statistician, but we are losing members, we are losing members because we are dropping members, we have some deaths, but we take on new members. Our biggest loss in the last few years is from members who are Initiated, Raised and have decided that Masonry is no longer important to them. Why? Does Masonry make any difference to them? I think one of the problems is that we come to the Lodge, we don't have those little bags because we get our aprons when we arrive at the Lodge. We attend a meeting and then we walk out. What else does Masonry do in the Community? I am not an advocate of social activity, but once in a while the Lodge should take a position on something, or make a contribution. Somebody mentioned during this Conference the fact that we do not have many widows and orphans to take care of anymore. What are our Charities? What do we do in the Community politically, economically, socially — whatever? We are so restricted, Masonry can't take a position on a matter of politics. Masonry can't contribute to some Charitable Corporation. Masonry can't do this! Masonry can't do that! (A voice: Masons can.) That's fine — but I ask you, how many Blue Lodges actively try to get their members to do something, as members, other than just preaching ritual? I haven't seen much evidence of it, maybe it goes on in British Columbia, but I haven't seen it elsewhere.

President: Brethren, I think we have arrived at the point where we are not going to elicit anything very new on this subject. We will now take a short break.

President: Brethren, the next contribution this morning is a paper on The Craft's Role in the Community and the Community's Image of the Craft, by Bro. McLachlan.

Bro. T. Y. McLachlan: Bro. President, Brethren, first may I say that I consider it a great honour to have been asked to present a paper at this Banff Conference. I think you will all agree that this is quite a subject that has been chosen this year; Alberta must be behind it when the Grand Master makes his statement about the little bag and so forth. From the discussions on the first paper we have found that there are several interpretations of what the Image of Masonry could be, should be, or in the future will be.

I should start out by telling you that I have never prepared a paper before for any Conference, when I was asked to have the paper in the hands of the Secretary by July 31st I did so — but after hearing our Speaker last night I wished I could change some things. I know the Moderator who is to follow will pick holes in it!

THE CRAFT'S ROLE IN THE COMMUNITY AND THE COMMUNITY'S IMAGE OF THE CRAFT

The relationship between a Masonic Lodge and the Community which it serves is seen through many eyes and is judged by many standards. Masonry would like to spread her gentle teachings before all men, but if a man has no love for his fellows in his heart, if he possesses not the charitable instinct and the love of God, how shall MASONRY make him comprehend what she knows and what she teaches. Each member of your community may hold a different idea on what is important, for instance, the success of some pet program but which of course may not be pleasing to others. How to cope with this challenge is a wonderful opportunity for a Masonic Lodge and may it ever present to us a chance to display our standards as a model to emulate.

There have been several methods used by Masonic Lodges in different parts of the World to cement community relations, some Lodges and Grand Lodges participate in:

- Public School Programs
- Friendship Meetings
- Civic Affairs Presentations
- Sharing Accommodations for
Appropriate Functions
- Attending Various Churches

A church service attended by members in Regalia is one way each Lodge can display its good intentions and at the same time receive an inspirational message. This type of event should be well planned and all the Lodges in the district advised of the date, place and time well in advance so that there would be a good impression created by a large attendance of members, as a poor attendance could have an adverse effect on the image of the Craft in the Community.

It is in keeping with our views and teachings of the Craft that we as individuals should be interested in and become an active member of our Community. I.E. CHURCH, SCHOOLS, SERVICE CLUBS, RED CROSS COUNCILS, ETC — anything that the public is aware of and needs and requires.

Each Lodge and each member of a Lodge should endeavour by precept and example to create in the Community the idea, that, if a proposition is just and honorable and in the best interest of the Community, that the Masons and the Lodges will support it. Even more important it is necessary for the Community to understand that evil-doer's and corruption will find no comfort from a Masonic Lodge. Therefore, it should also follow that Masons should be and always are leaders and stalwart supporters of their communities. We must realize though that your world and mine are never identical from one moment to the next. I alone, inhabit my world, and you alone, inhabit yours.

The greatest danger to your world and to mine is "ERROR" for all error has poison at its heart, and so long as truth is absent, error will have free play. This is where our respective worlds should meet to our mutual advantage, if we seek every means to grow, including tolerance enough to look into every nook and cranny for "truth". We of course look to our Peers and Sages for truth, but do not stop there. **Truth** proceeds from the "Mouths of Babes" but on occasion, truth flows from those we declare insane. Truth has a way of creeping through crevices entirely unsuspected. But it is far more likely to enter an open and perceptive mind, than one that is closed. Indeed the enquiring mind encourages others to give forth the best that is in them.

In any event the enlargement of our respective worlds is the sole means we have of moving toward a more harmonious existence, of cooperating to free rather than freeze our perceptions, our relationships and our communities. We must understand that progress is a reality and that good people do exist. We must seek out the things around us that are happening and acknowledge them to ourselves and to others. Then we must go on and discover where progress is needed and new solutions are to be found. We must make a sincere and conscious effort to look for good in people, look at each friend and individual around us, as we would hope that Christ would look at us. Seeking **not** reasons to hate, but reasons to love, to understand and to forgive.

So as we live our lives and serve our Craft and take positions on things that influence people around us, let us remember the words of "Goethe" the Great German Philosopher, when he stated, "There is nothing more frightening than Ignorance in action." Then each time we are confronted by a question or an issue we will think it through as thoroughly as possible, seek out all the facts and information then, and only then, turn them into your own good judgement and common sense.

We must learn to laugh at ourselves, and to understand the sagacity and beauty of a sense of humour. Laughter can Heal; — a smile can unite; — and when that smile is turned inward it can help to nurture that beautiful and much needed quality of Humility. Therefore the most simple and yet most profound quality that all of us have within ourselves is the gift of love. Our speaker last evening mentioned this word Love, I am sure when we think of it Love is perhaps the only thing we will ever lose, by not giving it away. All around us is the capacity to love and the natural, wonderful desire to be loved. Within the very nature of this love, lies the future hope of man and his Destiny as he meets his God.

Therefore the Crafts Role in a Community can be more than the success of a Lodge, it must be

for each of us, in our own individual way, our good relationship with the Community we serve.

In the words of Ernest Hemingway:

"We are living in the morning of epoch and in the fog of an early dawn, men walk confused, and see strange sights. But the fog will melt under the rays of the sun which created it. And the world of truth will be seen to be solid and lovely again."

To conclude part one I think of all the churches throughout the world where we have a steeple as the landmark in each of the cities or towns.

We know that most of them have stood for years and years. Round them has flowed the life of the city or the town where they stand. They have been rocked by winds and storms, they have looked down on joyous occasions such as the Coronations of our Monarchs. They have heard the bells of victory and have listened to the requiems for those who have perished for their country.

It was same yesterday as it is today.
It is a thing that abides.

It is good to reflect on abiding things, especially in these days when life has torn adrift from such thought. Once, life was steady and man was accustomed to think of the future and make provisions for it. Now it is all so different. No one wants to wait. Young couples marry earlier rather than wait till they have something behind them.

It is for such times that the "Steeple" have a message, they remind us of things more abiding than we are, and of the importance of such things.

In one of our Scottish Rite Lectures we have heard, "Whatsoever a man sows that also shall he reap."

But God set in us the urge to contribute our mite of service to the Golden Age, in other words to sow, what we shall never reap in our Time. So as these "Steeple" stand in communities all over the world so should our Craft stand, that people can look at it and thus reflect:

Here is something that will stand long after we are gone.

THE COMMUNITY'S IMAGE OF THE CRAFT is rather difficult for me to define. After Bro. Milligan's paper this morning we have discussed the subject around the table and I think we have had images thrown in there from different things that were not actually on the program. There are images that concern each and every one of us in our own way. I can't help but think of two Scots who came out to Trail and who went hunting. After some time one of them shot a deer and then they discussed how they would get it back to the truck, they decided that this was what the rope they had been carrying was for, so they tied it on the hind legs and dragged it down the road, after a while they stopped and while

stopped a Canadian came along, congratulated them on getting a fine buck. Then he said that in putting the rope on the hind legs they were dragging against the fur and it would be easier if the rope was on the front legs, so they changed. After a while one said to the other 'you know it is easier to drag the deer this way, but we are now right back where we started'. (laughter)

I think that this is some of the problem we have in our Lodges and Grand Lodges, we know where we are going when we set out to get there, but sometimes we pull the wrong way on the rope or sometimes we don't get on the right end of that rope when we are pulling and I think that this Image that we are trying to create and trying to look for, when we find it — we seem to do a lot of talking about it — but once we have found it, then it is up to each and every one of us to get out, go back, and do something about it, more than the talking.

I don't really know how to define the 'Image', whether it is what we as Freemasons feel it should be, or what the Community expects it to be. What they expect from us as Freemasons, as Lodges. We as a whole feel that through the years we can name prominent Freemasons who have been prominent as leaders in their Community. How can we ask anyone for their opinion of what Freemasonry is or what it is meant to be? I honestly and truly feel that some of us, ourselves, do not know what this Image should be. Here are some of the beliefs that some communities have about Freemasonry:—

- A. We are a secret Society
- B. We are a Benevolent Society
- C. We are a Christian Group
- D. We are an anti-Catholic Group
- E. We are a Fraternal Organization

The last group are the nearest, but they, like us, have no idea of what we are organizing. However, in my first part when I described the Craft's Role, I suggested that the "exemplification" more exactly the "personification" of Freemasonry by each and every Freemason should be our goal.

Then hopefully the Community should have as its Image of the Craft a "Body of Men dedicated to making themselves and every person they come in contact with better and more responsible citizens."

Perhaps their impression is like part of the Scriptures in the Old Testament, where Jesus in one of his sermons stated that 'The Presence of God was blowing on the Wind'. Maybe our Freemasonry, throughout the years has been something like this 'Presence of God' it isn't something tangible, it isn't something concrete that we can lay our hands on, but it is a 'Presence'. It is felt in our communities, it is in our areas, it is in our Countries, it is in our Lodge. Freemasonry is like this 'Presence of God blowing on the Wind.' It is there, something unseen but to those who believe, something very real. Perhaps it should be revealed in these

words which we have all heard in our Churches and in our Preceptory's:—

"Let your light so shine before men that they may see your good works and glorify your Father, which is in Heaven."

Applause

President: Thank you Bro. McLachlan. Now the discussion of this paper will be led by Bro. Nixon of Saskatchewan.

Bro. J. Nixon: Bro. President, may I first thank Bro. McLachlan for presenting a fine job with such a difficult topic. The subject is a two-fold giant with which few of us would grapple.

Secondly I express my apprehension at being qualified, on this my first attendance at such a Conference, to lead the discussion. I trust your confidence has not been misplaced.

To open the discussion may I suggest that we look at the topic as it was presented to us:—

(a) The Craft's Role in the Community — and I take that to mean the Role or Part the Craft plays in the day to day action in the environment or community in which we live.

(b) The Community's Image of the Craft — How does the Community see us — or 'to see ourselves as others see us'

I tried to tackle this problem by making only a few observations but being a little more specific about these observations than Bro. McLachlan and I am only passing them along to you at this time.

No. 1. THE ROLE OF THE CRAFT: as I see it there are many roles, one of them being as a training and/or maturation ground for men to better serve their Community. I will quote from R.W. Bro. R. L. Shaw who wrote in our Saskatchewan Tracing Board:—

"In Masonry the emphasis is on self-improvement. For this she has built a program. Sometimes, like O'Henry's Mosquito, it bores certain members. Unfortunately many members feel that all they are obliged to do is to reiterate the imposing ritual and impressive ceremonies. However, as important as these duties are, they are not the Alpha and Omega of lodge activities. Over and over again we have been urged to get off the lily pad and get into the stream of life. It was never intended that we should be moral fugitives from the world into which we were born.

Masons are men on the move. From the tyled chamber we go into the world of affairs practicing those divine virtues in family, church, club and in all worthwhile activities."

To add to that quotation I would like to read a couple of verses from a poem by Walter K. Belt. I will read only the first and last stanzas:—

"THE LODGE IS JUDGED BY YOU

There are some few who do not know
The Craft we hail with pride;
Their only way to judge it though,
Is how we act outside.

And so, no matter what befall,
Be always good and true;
Remember as you leave the hall
The Lodge is judged by you."

No. 2. Some Lodges make available a Leadership Training program. We have such in Saskatchewan. A young chap, Arthur Hughes, wrote in an Essay contest as follows:—

"This year I was lucky enough to be able to attend Camp Wakonda under the sponsorship of the Star City Masonic Lodge. It was a lot of fun. I would like to share some of my experiences with you . . ." and he concludes with . . . "To me, Camp Wakonda was a very worthwhile experience and I would like to thank the Masons for letting me attend."

This I think is a picture, or an image that has been left with this boy and maybe in his Community of what Masons are.

No. 3. The third item, in the same vein, SCHOLARSHIPS AND BURSARIES, this is copied from the Saskatchewan Tracing Board under the Freemasonry and Youth editorial, a girl writes:—

"My sincere appreciation for this award. There are many students, such as I, who are deeply indebted to generous and thoughtful people for providing financial aid in our University careers." Another picture, probably, of what this girl and maybe other students would see in Masons as of today. Yet these are not greatly publicized, they are available.

No. 4. A Master Mason should be a better citizen than a non-Mason, because he has been taught better and has pledged his sacred honour as proof of his intentions—

"Masonic labour is purely a labour of love,
He who seeks to draw Masonic wages in gold
and silver will be disappointed.
The wages of Masons are earned and paid
in their dealings with one another.
Sympathy begets sympathy, kindness begets
kindness, helpfulness begets helpfulness . . .
These are the wages of a Mason.

Benjamin Franklin."

No. 5. The Mason is first charged, as an Entered Apprentice, with his role in the Community . . . See the First Degree Charge. The third degree charge furthers his responsibilities when he is charged 'to convince the world that on him Masonic favours have not been undeservedly bestowed.'

These two charges, brethren, are out of the ritual, they give specific direction to the new Mason on what his role is in the Community, specifically mentioning Community activities.

Under the guidance of a Master Craftsman and the companionship of good fellowship, and with proper application of the Working Tools, a zealous brother will bloom and shed fragrance upon mankind. His life lived in the Masonic spirit will speak out, his words will have power to cheer the depressed and comfort the afflicted and the public will acclaim him as a friendly man, bearing rich gifts rarer than gold.

A few other observations that I am not going to develop, I will leave them with you, that I think either the effect of a Mason's role in the Community or maybe it is as the Community sees him. It is difficult to keep these two topics apart, they are sort of (a) and (b) items of the same topic. Such activities that I have noted in my travels lead me to think that the Mason creates an image in the Community and the Community looks back on him either favourably or unfavourably.

One gathering I attended was a **Father and Son banquet**. This was for all Masons and sons of the Community, I say sons of the Community because in that group were sons accompanying Masons who didn't have a son. Some of those sons were from Catholic homes, some were from other dogmatic religious organizations. There was no distinction in the Community, except the fact that it had to be a Mason who brought the young lad. Total Community participation so far as the sons were concerned. I also attended a similar one for daughters, where the Mothers belonged to a certain organization, but the daughters were daughters in the Community.

Anniversary gatherings, such as the Fiftieth anniversary in the Community, of the Community, of the Lodge in the Community, and the Masons participate.

Family gatherings are another Community activity, there are many others. The only other item that I would like to develop here is the word '**Charity**'. I have always been a proponent of this. Charity in my books does not begin and end with a monetary donation. Charity maybe your thoughts, Charity may be your helpfulness to a tired soul in the Community. Charity may be shoveling a friends sidewalk. Charity is an offering of your benefits or accomplishments or learning to another without expecting a reward. This I think is where a Mason can participate in a Community by offering from his training in a Masonic Lodge, offering that training to his Community through being the leader in the Town Council, being the Mayor of the Town, being the President of the Lions Club. Offering his assistance in any way he can for the betterment of his Community.

These are the observations I would make on Bro. McLachlan's paper. They are not criticisms in any way. They are merely additions thereto. I thought Bro. McLachlan did an admirable job with his paper and as he says, he sees it one way, I may see it a little differently, yet we both may be right.

To start the discussion, Bro. President, I would like to suggest that we consider first of all part (a) of the topic 'The Craft's Role in the Community' and secondly we look at 'The Community's Image of the Craft'. If I might define them as I see them, in the Craft's Role in the Community I take this to mean the role or part the Craft plays in the day to day action in the environment or in the Community in which we live. I leave it open to start discussion.

President: Brethren, the floor is yours.

Bro. A. Hegan: Bro. President, there is one thing that I have noticed that is lacking as far as community effort, as far as the Craft is concerned. I think that we should get in touch with the architects or builders of buildings because we are not laying cornerstones of buildings. There is a suitable ritual in the Laying of a Cornerstone that would give the public at large a view of what is going on in Freemasonry, those that are not familiar with it. I think that this is something that we should delve into and see if it could be brought out so that more of these ceremonies take place in Communities.

Bro. C. Chamberlain: Bro. President, I would like to comment, particularly in reference to the little community where I live. It is so small that it was referred to as a one-horse town not too long ago. I have lived there for sixteen years and I have been a member of the Morden Lodge for the past twelve years and up until five years ago we did absolutely nothing, that I could see, for the Community. Through the efforts of an affiliate Brother, we took on the chore of sponsoring a School Patrol. Prior to this it was just chaos at the noon hour and at 4 p.m., it wasn't safe to drive down the streets, the youngsters just defied the motorists. We have done this and I think we have done a pretty good job at it. We have no problem driving. The School Patrol boys and girls report any jay-walker to the Principal and he looks after it from there. A patrol-man of the month is elected by the two Corporals or whatever title they have. At their last Friday of the month they are presented with a trophy as Patrol man of the month and they also get badges. We recognize them by taking them into the Shrine Circus. The first year I bought 24 tickets on behalf of the Lodge, last year I bought 74. The parents of these youngsters recognize that the Masons are doing a little bit.

Another thing that we started a few years ago was supervising the carpet bowling at the home of the aged. The Lions Club undertook this with us and I think that two of them showed up twice and that was it. It is not an easy chore as the bulk of them are in wheel chairs, but it is pretty serious business and they know the rules. The only problem we have is that it is the same four or five Brothers do it.

What I want to say, in closing Bro. President, is that if we want to improve our image we had better start holding friendship nights. We are doing this in Manitoba. I was invited to attend

one not long ago in a little town and 80 odd showed up, men and women, 50% were non-Masons. I told them the story of our little brochure, which we are very proud of on What the Non-Mason should know. I pointed out that we were not a Secret Society but a Fraternity with secrets, no different from Oddfellows, Elks or others. A non-Mason got up and thanked us for our little talk and he said 'I know more about Masonry now than I ever did before.'

It isn't hard to do, all you have to do is do it! I visited a Lodge with M.W. Bro. Hyde when he was Grand Master and at that meeting a Past Grand Master quoted a ten word sentence of two letter words, I will just re-quote 'IF IT IS TO BE IT IS UP TO ME.'

Last winter I visited a Lodge in Arizona, the Grand Master was visiting officially, he got up and said the same thing and I am saying it now. Don't leave it up to Brother Joe, IF IT IS TO BE IT IS UP TO ME!

President: Bro. Rule, may we hear from you?

Bro. R. D. Rule: Bro. President, as I see the Craft's role in the Community — I don't know if we have opened up a pandora's box here — we have restrictions in almost every Grand Jurisdiction on what Masons can do in the community, we are very restricted. Some Jurisdictions are more lenient than others. The only thing I can see, without stepping on toes, is that we have to let the people know that we are Masons and that we are doing things because we are taught, as Masons, to be concerned with our Community.

President: Bro. Long, may we hear from you again?

Bro. V. E. Long: Bro. President, it appears to me that over the years Masonry has, perhaps, even changed its attitude from the active role that Masonry played in the beginning of our Country, where Masons did take an active part, in Lodges, in the discussion of the very important topics of the day. It has been mentioned that we have restrictions, I don't suppose that we should go counter to those restrictions. What I am trying to say is that we, as Masons, have a responsibility as Individuals. Maybe we don't have to get partisan when our Lodge meeting is on, but I don't see anything that says that after the Lodge meeting is closed that we can't discuss some very important affairs of the School District, School Board or City Council, or have a good discussion on what is going on in State or Federal Government. If it does nothing else it would get more people involved and have more people become aware of what is really going on, and hopefully have more people become acquainted with our heritage. Going back to this topic this morning, maybe we would get more people with ideas that should be expressed, maybe we would find potential leaders, some might decide that 'this is something I want to get my teeth into' and decide that they want to be a leader and want to live a life that a Mason is taught to live.

I think that we are making progress in Minnesota in teaching Masons that they can be good citizens by accepting responsibilities, by taking part in important issues of the day. I have faith that most Masons are quite good business men, they are so busy in fact in making their million, in their own individual way, that quite a few don't take enough time to enter into Community affairs. Quite a number do, I know, but maybe we should be pushing our members a little bit to take a more active role in our Communities, as our forefathers did.

President: Bro. Towers, you are going to be returning to Ottawa in a day or so and goodness knows when we will ever get you back again, I am reluctant to let you go without inviting you to comment.

Bro. T. G. Towers: Thank you Bro. President and Brethren. I thought, perhaps, I had given you the whole load last night and I certainly congratulate you on your endurance in asking for more this morning! One of the great difficulties, regardless whether you be Individuals, Fraternities, Political organizations or what have you, is to see yourself as others see you. This is the great difficulty, I think, that Freemasonry finds itself in at the present time. I sometimes wonder, perhaps, if we are not attacking this from the wrong end, that we are looking at the individual Masons and the Craft Lodges when, perhaps, we should be looking at the Grand Lodge, the Communications.

Grand Lodge looks to the individual Lodges for their support and whatsoever strength that can be derived from the organization that is funnelled and channeled right up into the Grand Lodge. I question, Sir, whether the current should not be travelling in the opposite direction. I believe that the Grand Lodge office, in a Communication such as this, could generate a power, an influence, that is going to funnel in reverse and go back into the individual Lodges. Then you will find that this same current, or power, will funnel out into the communities in which the membership live.

This is what I mentioned last night — that I feel that Conferences of this nature are so basic, are so fundamental, they can become so powerful that it will ensure that it will live in the future. This is why these topics are so important this morning.

I have a feeling, Sir, that perhaps we are trying to create an image in the communities by the Masonic Fraternity just for the benefit of Masonry. I believe that if we could, as I mentioned earlier, take that power, that generation of power and have it go out into the Community, then the Masonic organization would derive the strength, the benefit, from that influence that would ensure that it would live to eternity. I am thinking that those things that we do, we don't necessarily have to do them as a Masonic Fraternity, we can do them as individuals. Perhaps at the present time, we'll take the individual in the community himself, the only way he is known

as a Mason is because of one night a month the community sees him going to his Lodge. They don't see that man going out into the community visiting those people who need help. Much of the help that is needed in this world today is not financial help. It is need of help to know how to cope with Society. This is the great problem facing us today. This is why we have the drug problem facing us.

Not so many years ago, in the community where I live, a community of some 30,000 souls, a Midway from the U.S. brought in the first drug. This was when I was President of the Exhibition approximately six years ago. There was quite a furore created in our Community. The Exhibition Board, with myself as President, was responsible for bringing this drug problem into a Community that had been free of this problem for all time, as far as we knew. Yet today I know a couple just the other night went to a dance in a local community and travelled in the company of a young fellow who was smoking hash. This is what has happened in six years. There is a tremendous need, a crying need in our young people today, they want help. It is not financial help, there is lots of money around, but it is help in showing them how to influence their lives that they can cope with Society. Society is making a tremendous demand on young people today. I don't think the answer is going to be in the combined effort of Masonry, but I do believe that it is going to be the individual Mason going out into these homes into the lives of individuals and doing something for them, doing something to assist them. Certainly when we see this happening we are not going to have this problem of people joining our Lodges because they want to do something collectively — because they will see this happening and they will want to become a part of it. This, Sir, is how I see it. It is going to be the individual effort, that is going to be the only way that Masonry is going to live in the world. It is going to be the individual effort of those members of our Order. I think, Sir, that it has got to start at the top, it is not going to come from below.

President: Thank you Bro. Towers, you are suggesting that Grand Lodges must LEAD?

Bro. Towers: That is right. I am satisfied that this Conference has got to get something down in the Banff Conference material that is disseminated throughout all the Lodges, that the membership is going to say 'Well, here it is, this is what we need, this is what we should be doing!'

President: Thank you Bro. Towers.

Bro. D. R. McMahon: Bro. President, I want to compliment Bro. Towers. I go along with him 100% — well 99%. But I don't altogether agree with his theory that leadership should come from Grand Lodge. Bro. Towers is exemplifying in his own life, he is giving leadership. Natural leadership must come from individuals. You know, Brethren, all boys are natural hero worshippers. Most of us here, in our lives, have had heroes that we have admired because they

were good footballers, because they are people, leaders or friends that we have admired. I wonder, as I look around this group today, what influenced these individuals to come into the Craft. What brought you in? Was it because of some publicity you saw in the Press? No, I don't think so. I was talking to a Master of a Lodge a few months ago and I said to him, what induced you to join the masonry? He told me, "My Dad had a neighbour who was a very good friend of ours, I learned that he was a Freemason. There was a man that I admired tremendously and I thought — that is what I want to be too." He didn't know anything about Freemasonry, he didn't ask but he wanted to be in association and in company of a man like that.

That is why I came into the Craft — because of men I admired. I have met men in the Craft, I can think of two or three today, who stand out very vividly in my mind as shining examples of what men should be. So I feel that the emphasis is on the individual in Freemasonry and I think our effort has got to be first of all with ourselves, in our own lives and in our own Grand Jurisdictions to try and impress our membership with what Freemasonry is and what its purpose is. It often happens that we have a candidate come in he takes the three degrees. The next thing we know he has a dandy ring and if anyone asks him, "I see you are a Freemason, tell me what is Freemasonry all about?" there is very little that he can tell. So it is by our own precept and example that we will impress the community and sell Freemasonry.

President: Bro. Herman, May I call on you.

Bro. M. Herman: Bro. President, it is a pleasure indeed to get together once again and enjoy your company on this occasion. The Image of Masonry today is not the same as the Image of Masonry in the past, what will be the Image of Masonry of tomorrow will depend upon ourselves. Bro. Spencer, in his theme address as Guest Speaker to this Conference one year ago implied "The changing image of Masonry in the early days, as it applied to the Craft, our Constitution, By-laws, the written as well as the unwritten — guide, direct, and govern the individual member in our administrative, legislative and jurisdictional actions."

Grand Lodges and the Constituent Lodges are the assembly plants where the material is supplied to create a finished product. Without the personnel, from the worker to the managerial staff, nothing is accomplished. In other words, Grand Lodge does nothing and accomplishes little, but the individual can and should do much. In retrospect we find that the image of Masonry has and is changing among members themselves and the world at large, and not always for good. Our laws have not changed to the same extent, attendance is not what it used to be. Charity has a different meaning to what it used to have. Brotherly Love is not practised as it used to be. I could go on and on. What is needed to take a good look at our image of Masonry first and then to attempt to improve that image to the

Brethren of the Craft, and finally to the world at large.

Today we have the drug problem, pollution, social unrest, disregard of law and order, disrespect of our youth today toward their elderly citizens. A lack of communication between the citizens and our government. Unemployment benefits and Socialization creates a condition that it does not pay to work, but to exist on, social aid and relief. The attitude today is to 'let George do it'. We are living in a so called permissive society. Unfortunately it is a permissiveness without responsibility. Brethren, these are the things that worry me. What is the solution? This changing image, going on daily in our social structure from youth to old age, is world wide and not confined to Masonry alone. The Image of Masonry is not looked upon favourably in many parts of the world, yes, even in our own country —

AFTERNOON SESSION

President: Brethren, I think we will have to make a change in our program at this point. The papers we were to have this afternoon were to be presented by Bro. Robertson and discussion was to be led by Bro. Rogers. Unfortunately, Bro. Rogers is not here yet, he is on the way and we expect him momentarily. But we have to be prepared to proceed and will have tomorrow morning's paper this afternoon, this is a paper on Freemasonry's Future by Bro. Duff. We are making a bit of disorder in doing this, but in the circumstances, it seems that this is the best that we can do.

I am not entirely satisfied that we have exhausted all possibilities this morning on the paper by Bro. McLachlan. Maybe there are Brethren here who still like to make comments. I think it is also in fair order that as soon as opportunity offers I am going to ask Bro. Gibson to speak to us briefly about Freemasonry in East Africa, more specifically Uganda. He has spent quite a bit of time there in the last few years, so knows a great deal about conditions there. We will get this afternoon session underway by asking if there are Brethren who would like to offer comments on this morning's paper by Bro. McLachlan?

Bro. J. F. Burke: Bro. President and Brethren. Bro. Dean Settle and I have been very interested in a little book that we read not too long ago, because it would be a parallel to some of the things that have been happening in Masonry and some of the things that were happening in Churches. The title of the book is 'Why Conservative Churches are Growing' by Dean M. Kelly, who received permission from the National Council to write this book after he had done considerable research. One of the outstanding things brought out in the book was that some of the things the Churches were doing were not necessarily the business of the Church. They were reaching out into some things that may have been ever so admirable, but they neglected being Churches. Maybe the Masonic Fraternity itself is in somewhat the same situation.

Why? Our philosophy of life, its teachings we strive to promote has the answer. We must inculcate the practise of our teachings at the ground level, the individual Mason. To put into practise the lessons that we preach, that will make and create an atmosphere for better understanding, better communication and better living. Thus a better image will be developed among ourselves and those we come in contact with. Bro. Towers speech at the opening of this Conference dealt primarily with the present and the future and can be summed up as The Tracing Board of the future, or shall we say "Quo Vadis", whither are we directing our course?

President: Thank you Bro. Herman. Brethren it is now 11:45 and we will reconvene at 2 p.m. If you wish to pursue this subject a little further after lunch we can find a little time before the next paper. We will meet here again at 2 p.m.

Bro. McMahon has said that we should seriously consider what is Masonry? Basically I consider that we should function through the things that are traditionally Masonic, not that there should be any change as, generally speaking Masonry has served us well for a long time and will probably continue to serve us.

I believe that Bro. C. C. Hunt tried to define Masonry when he said "Freemasonry is an organization of men symbolically applying the principles and implements of architecture and the builders trade to the art and science of character building." If we are to have it in a nutshell I guess that that is about as good a description as one might get. It nails down the fact that primarily Masonry itself is a character builder. This of course is going to translate itself into action by Masons in fulfilling many of the needs of the Community and by being a part of the Community.

Colorado is variously blessed by many organizations that have attached themselves to Masonry, to a point where too many Communities have lost sight of what Freemasonry is and I think our own members, too, have often lost sight of what Freemasonry is. They have tried to be Service Clubs or Churches or Political organizations or what have you. Yes Masons are involved in these things and should be deeply involved and should not hide the fact that they are Masons, but for Masonry, as an organization, to get involved in these things is probably leading us a bit astray. Too often I think that members of the Ancient Craft feel that the Ancient Craft is something that they graduate out of when they go into other organizations which require some Masonic connection. Those groups are good, I am not going to belittle them here, but at the same time the Ancient Craft Masonry is not something you leave behind when you go to other groups.

Ancient Craft Masonry still has to have its strength and still has to be functioning and still

has to be properly supported by its members. Then it can continue to do, for its members and for the Community, the things it has done in the past. Then we can live our Masonry. I hope that we can combat this idea that Ancient Craft Masonry is something that we graduate from when we take other work.

President: Thank you. Are there any further contributions that anyone would like to offer? I particularly appreciate the comment of the brother who has just spoken, because I have a personal strong antipathy to any suggestion that there are any such things as 'Higher degrees' in Masonry. Masonry consists of three degrees and three degrees only, in my mind. I am pleased to learn that there are others who hold the same view.

Brethren, I don't want to deprive anyone of the opportunity to speak, but if everyone who wishes to has done so I am going to steal fifteen minutes to ask Bro. Gibson if he will speak to us. Bro. Gibson has devoted a large part of his life to working as a professional Scientist in Agriculture in Under-developed and Under-privileged parts of the world and has made a very great contribution. He has also been a guest speaker at the Annual Communication of Alberta and is a brother who is very greatly esteemed by Masons all through Western Canada and one from whom we should have a contribution. We have a little time to spare and I think that there is not a better way to spend it than to call upon Bro. Gibson, Past Grand Master of Saskatchewan. Applause.

Bro. D. L. Gibson: Thank you Bro. Fox, you have been very kind and very gracious — it is not all true at all! Contributions have been made, but it has been very interesting to me. I can only say, from the bottom of my heart, how much it has meant to me to come back here, after a considerable absence, and fellowship with you brethren here, because I do believe that Masonry has a great deal to offer to all of us by way of fellowship. When we talk of Charity, I think that Fellowship falls under that, as one of the brethren mentioned this morning. 'I will give any amount of money that you ask, gentlemen, as long as you don't ask me to give my time'. I think that is the attitude of a number of people.

In Charity we think of money, I think that I saw Charity in action, probably to the Nth degree, over in Uganda and in Tanzania, as well as Kenya and when I was finally posted to Malawi to finish my term out there.

I think that we in Canada, and in the United States should all get down on our knees at night and thank Almighty God for living in the greatest Continent in the world. You know we can all say what we like about our Government, we can

get up and speak freely, but over in Uganda you keep your mouth shut, because if you don't — I was fortunate, I got out alive, some of my friends didn't.

Bro. Gibson went on to describe the conditions as he found them in the various parts of Africa, in an extremely interesting talk. He continued—

Brethren, we live in a free country, I think that Masonry could become a little complacent. I wonder whether or not we make Masons in Canada the way they make Masons in Uganda. I could continue for quite a considerable time on what the Masons did over there, they did it out of Charity and they taught me a great lesson. I think that if we go back to our Lodges, I will quote a trite little phrase, an old saying 'Lets put more Masonry into men instead of more men into Masonry' and when we do that and we make Masons we don't have to worry about whether or not Masonry will live in the future for our children and our children's children. Uganda made a Mason out of me. I hope brethren that when you have an opportunity to visit outside of this country, you go and look and see what Masons are doing as individuals in other parts of the world today. Masonry lives there, I hope it will continue to live in Canada and the United States, but it will only live because of each one of us, as individuals, no beating the drums as a chorus. Applause.

President: Bro. Gibson, we are greatly indebted to you. I would not presume, and I am sure none of the brethren present would presume to comment, or discuss, these painful matters that you have laid before us.

Brethren, I think that with heavy hearts, we must now turn back to our own problems which, important though they may be and vital as they may be, can only with great difficulty be regarded as of immediate and compelling importance — but Brethren they are, because they have to do with men and with the behaviour of men. Although I am sure that you all feel shaken very considerably and very deeply shaken, there is only one course for us to follow and that is to get on with what we are trying to do. We now have a paper discussing the subject Freemasonry's Future. I will call on Bro. Duff, Deputy Grand Master of Saskatchewan.

Bro. R. W. Duff: Bro. President, and Brethren, as I have listened to the papers that have given I am convinced that we all have the same problems. In my paper you will not, I fear, hear anything new. You may not agree with some things I have included, but it seems to me that many points have already been brought up. If some of my Brethren from Saskatchewan hear words they have already spoken, they will know where they came from!

THE FUTURE OF MASONRY

I would first state that it came as a shock to me when I was informed that I was selected to prepare a paper on the "Future of Freemasonry". This topic has been analyzed by many astute students and judges of current trends, discussed at many meetings such as ours for untold number of years and, as far as I am aware, no concrete answer has ever been given regarding our future. One could ask "the future of Masonry for what? Whether the organization lives or dies for the lack or want of this or that? Whether we run out of members or money and finally fold up to become a memory or a paragraph or two in the history books or encyclopaedias? I do not think so. This topic has been discussed from many viewpoints and statistics would tend to show that due to the decline in membership we are experiencing at the moment, we are mathematically moribund. We note a continual decline in membership each year. The loss in our jurisdiction for the 1972-73 period was 2.8%. This decline will probably continue for the next few years due to various reasons, however I would point out that the average age of our candidates is 37 years. I would also advise that the birth-rate was down during the years 1939 - 45 and that our population explosion started in 1945. Considering this average age it would indicate that we should have an upswing in membership by 1982! However, I think we have to look at it and hope this is true. I am weary of the defeatist syndrome that plagues us. Our native passion for bigness in all we do tells us we must grow and grow at all times, or we are lost. The Service Club influence, which is stronger than we think, admonishes us that we must have 100% attendance at all our meetings and get every member involved in projects so that we may keep ourselves constantly before the public eye. The appendant organizations plead with us to get publicity, form the parade, etc. in the hope that we can get a few new members.

Some of the decline in membership must be blamed on us. Reasons I have heard for non attendance, which also contributes to our loss of membership, should cause some soul searching amongst us as leaders of the Craft;

- (1) Masonry is not what I expected.
- (2) I do not participate at the meetings.
- (3) I do not understand it so I lost interest.
- (4) I get nothing out of the meetings.
- (5) The same members do everything all the time.
- (6) Its the same thing at every meeting.
- (7) There is nothing after the M.M. Degree.

You could probably add seven more to these. It would seem that we must look to our Masonic education and also to ourselves to see if we have failed. We must live Masonry ourselves, participate in the administration of our lodges, investigate, initiate, interest, instruct, involve and indoctrinate each new candidate. We must get across to the membership that the reward of

Freemasonry is when we start doing for others first and me second. In this examination of ourselves we should ask — Did anyone extend to our new brethren the true Masonic hand of friendship or practise any of the Masonic virtues we extoll or did we just apply the section of the Constitution and the By-laws? I think that there has been too much talk about the decline in membership and not enough energy spent on the real challenge to the integrity and resourcefulness of the Masters and Wardens of our lodges. We must remember that lack of attendance has always been a problem, Masonic or otherwise. The future would seem to depend on the individuals who direct the affairs of their lodges, especially the three Senior officers. Great care should be taken in their selection and training. If this is done, hopefully they will not disappoint you.

Freemasonry is confronted with a great challenge. No single organization is better equipped to take the lead in an attempt to bring about universal brotherhood than is Freemasonry. With our traditions Antiquity, philosophy, and the most perfect approach to the religious and political problems confronting mankind in all parts of the world, we believe that order can be brought out of chaos. As we receive news from all sections of the globe it is not the least difficult to discern the most sinister forces of evil. Civilization is at the crossroads. If we will accept the challenge then new life would surely enter into the language of our admonition to the new candidate concerning his duty to God, his country, his neighbour and himself.

The destiny of Masonry is not in the hands of those outside Masonry — The destiny of Masonry is with the Mason. Convince each individual Mason of the dignity and importance of the Craft; help him to understand its real meaning and weave into the fabric of his every day life and prestige will take care of itself.

I would close by saying that statistics may show Masonry mathematically moribund but spiritually it belongs to eternity, it will never die.

The short paper was prepared for Saturday morning, as I said, in the hope that we would get away in good time, I am sorry I haven't more to offer you. I really don't think that there is much more that can be said with regard to the future of Masonry, except that we must get with it and it depends on US, not those outside our Lodges. Applause.

President: Thank you Bro. Duff. Brethren we will recess for coffee for fifteen minutes (This was done) Brethren Bro. Sterling of Alberta will lead the discussion on Bro. Duff's paper.

Bro. G. R. Sterling: Bro. President and Brethren, it is indeed a privilege to follow Bro. Duff after his presentation of the subject matter this afternoon and to act as Chairman for the discussion. Bro. Duff's paper was meant to be the

concluding paper for this Conference and my summary was meant to be a summary of our discussions, however circumstances have changed, as our President has explained.

Last night our thoughts were directed by Brother Towers to the subject 'What Freemasonry's Image Should Be.' Today we have had an interesting discussion on papers that have been ably presented and the speakers have built up a challenge in our minds as to what the future holds for Freemasonry.

I am sure that you all agree the Image of Freemasonry is the same as it has always been, when we understand its basic teachings and methods of teaching 'an idealism' based on its fundamental principles, Brother Love, Relief and Truth. A Mason's image will be expressed as he adopts these principles, with Faith in God, Hope in the Future and Charity in all men. He must seek God's guidance to attain Strength and Beauty in adorning and exalting mind and body morally and spiritually by the practice of Fortitude, Prudence, Temperance and Justice.

Thus fortified in his everyday walk, in his private and public life, in his business and community, his actions and deeds will speak louder than words. The public will know it. "Deeds not Words" (The Lover's Progress, Act LLL, Sc. 4) It will not be a case of what we can tell the public. The public will know already.

Let us remember that Masonry is exemplified in the legend of Hiram Abiff, the acted symbol of the human soul, yours, mine, any man's. The work that he was engaged to supervise is the symbol of the work you and I have in the supervision, organization and direction of our lives from birth to death. We must not become buried under all kinds of rubbish, we must be raised from that 'dead level' to a 'living perpendicular,' from 'self-defeat' to 'self-mastery'. We all participated in that drama as living symbols.

We are indebted to Bro. Duff of the Grand Lodge of Saskatchewan for his paper. His words in summing up spiritually mean Masonry, 'It belongs to eternity'.

R.W. Bro. George Draffen of Newington, M.B.E. Senior Grand Warden of the Grand Lodge of Scotland when this was written by him, put it this way in quoting from William Preston's Lecture on the Hiram Legend:— 'The soul of a Master Mason must rise above its own internal enemies . . . If ever a man is to be a Mason in reality as well as in name. The reality of being a Master Mason is nothing more than to be Master of oneself.' With this in mind and the quality of men we have in our Fraternity, we should have nothing to fear for Masonry's Future. May I have your comments?

President: Bro. Calvert?

Bro. J. Calvert: Bro. President, as I said earlier, I feel that the active discussion of the Conference should come from the active Grand Lodge Officers. The long and the short of the discus-

sion we are on, as far as the Future of Freemasonry and what it is going to be, is up to us as individuals. We all have a tendency to dwell on how it involves us in our past experiences and past performances, I really feel that the future of our Freemasonry, as an organization, depends on our individual acts as men who happen to be Masons. The first place where that act has to happen, to mean anything, is with our own family. We have heard it said around the table that our wives should be involved in some of our activities. I feel that it should not only involve your wife, but other members of your family. I was at a meeting in Durward (Sask.) where they had an anniversary and they got permission from the Grand Secretary, I put it on his shoulders in case somebody says it was wrong, they had an anniversary in the Lodge, the Officers were at their stations, wearing their aprons. They had their families there, their wives and some of their children, I had my son with me. One of the boys said to his father that that was the first time he had ever seen his father's apron. I think that is nothing less than a shame, because he had been going out of the house for fifteen years, carrying that little black bag that Gordon was talking about, and he had never shown his son what was in it.

We have what we call 'Town Nights' in Saskatchewan, where we have had the families in and on many occasions I have had a member of a family come to me, particularly the wife, and say to me 'You know I have learned more about Masonry at this meeting in twenty minutes than I have learned from my husband in twenty-five years.' This is wrong. So if you are going to worry about the two things we are discussing today — Our Image and our Future — lets start with this in our own homes and with our own families.

The next place you have to radiate it out from there is to our Churches. We profess, as Masons, to be God-fearing individuals. We believe in the Supreme Being and if you are going to have any Masonic influence in your Church, the first thing that has to happen, you have got to be there.

We have heard some slight discussion around the table of Government, of Politics and I am aware of the fact that we are told that we can't bring politics into the Lodge room, but I am not aware of anything that says you can't put your Masonry into politics. I think that we have to get a lot more of our Masonry into our Government and I think a lot more times, Bro. Towers, those who represent us, when you are making a decision, have to use some of our Masonic yardsticks in making that decision, not to say that this time I am going to put the yardsticks away until I get by this particular problem, then I will bring them back into the room again. Certainly in business, with our competitors and with people who do business with us, we have to apply the principles, they are pretty simple, really. It is Honesty and Fair Play and a respect for the other man's point of view and not the expediency

of the moment. If we think of these things in this order, as individuals, there isn't any real concern for the future of our Order. But if we don't do it, there will be a lot of concern, not only for the future of our Order, but of having the things happen that Bro. Gibson brought to our attention. We had better not be careless of what we have, we had better guard it and like all things, it won't work unless we work.

President: Thank you Bro. Calvert. Bro. New, you have been a very faithful member of this Conference for a great many years, could we prevail upon you now?

Bro. O. H. New: Bro. President and Brethren, thank you very much for the opportunity. I have been most interested in the discussion today, rather an unusual topic, I thought, but one that is most timely. It seems to me that the brethren have come to a pretty strong consensus, I don't know whether I interpret this correctly, but I think that what we are saying, in different ways, is that if we practice Freemasonry as it has been practiced during the last several hundred years, we won't need to worry very much about the future of it. I think that this is what we are saying, with some variations here and there. Personally, I feel very much that way about it.

I was very impressed with the remarks of Bro. McMahon, when he was telling us how he came to be interested in the Craft. That was exactly the way I found it when I became a member. I all of a sudden, out of a clear blue sky, realized that three or four people for whom I had a tremendously high regard, were Masons. I became very anxious to know more about Freemasonry from that point on.

I have been trying to think that there has been more confusion in recent years than there was, going back 25 or 30 years. Does this suggest that we ought to change a lot of things and do a lot of things differently to what we have been doing? I am not convinced that that is right. When we look back at the work that Freemasonry has done — as well as it has — I don't think that there is too much the matter with it.

I feel somewhat out of my depth here, I might say, because there are so many men here who know so much more than I do about this important subject and who have had so many experiences that I have not had the privilege of having. But I do feel that we should take great pains to hold fast to that which is good. I think that is good advice, then I don't think we will have anything to worry about in the future. Thank you very much for this opportunity to say a few words and for the privilege of being with you again.

President: Thank you Bro. New. Bro. Settle, you have been a Mason in a very responsible Masonic position for a very long time, I think we would do well to hear from you.

Bro. D. C. Settle: Bro. President and Brethren, you know you learn a lot more by listening than

you do by talking. That was a hard lesson for me to learn; before I learned the wisdom of that I talked a little too much. Things that have been said thus far in this Conference have impressed me even more than some of the things that have been said in the past. Each year it gets a little better, like an old wine, it gets better with age.

Everybody is kind of decrying the fact that all the Masons are too old, that is regrettable, but it isn't all bad. There have been some signs in our Grand Jurisdiction of Colorado that some of the younger men are becoming interested, we are trying to do some of the things that might interest them and — above all the things that the brother just spoke about — the living example attracts better than any other way. We have a lot of problems in our Country, we have Water-gate and we have a Congress that is more enhanced with itself on T.V. than it is about getting on with the business of the Country. So we do have some problems. We have some Masonic representatives who don't perform very much like Masons at times, so this does give us problems to deal with. I am not convinced that we should be in a state of panic because we are losing members each year, but I am not convinced that we are going to solve the problem by sitting around and doing nothing about it. I think we have got to get to work and get on with the work.

In my own Jurisdiction, I regret to say, we have some problems, we are working them out in what I consider to be the best interests of the Grand Lodge. We don't seem to get the coordination we used to get at times. I think this is our own responsibility, because we are not sitting down together, around a table such as this and talking about it.

We had a very interesting discussion until 1:30 last night, in our room, then we got into a state of total exhaustion and went to bed. We got up this morning and talked at breakfast, during the noon hour and so forth. We are trying to pick up from the fellows here those good things that we might take home to help us in our problems. I say to you, my Brethren, that I know of no other Conference — and I have attended a few — that gets to the heart of things like this Conference does. I am not saying this to be complimentary, I am saying this very sincerely. Bro. John Burke and I have had the privilege of being here several times and we know what goes on in this Conference and know how sincere the individuals are who participate. We are trying to take some of this back to rub off on the other fellows.

The next few years, if we are favoured to continue to attend this Conference, we hope that we will be able to get one or more of our younger officers to come. They need that exposure. You are contributing a lot to us and we want to say thank you for that because you are helping us a great deal. We are thinking more seriously about what we can do. The only thing I see in the future of Masonry, in my Jurisdiction, is that if we can sit around a table like this for a period of

eight to ten hours and discuss our problem, pick each others brains, and come up with ideas and get on with a coordinated program, together with our Grand Lodge activities, that will give some inspiration to our Lodge officers at the local level, we will have accomplished something. This isn't easy, my Brethren, you know, particularly those of you who have gone through the Grand Lodge Line, who are well up in the Line and just before being Grand Master. Also those of you who are Past Grand Masters. It isn't always easy to get a corps of Grand Lodge officers together and get them coordinated and going in one direction. I might say this more or less facetiously, but it does happen, a Grand Secretary is never a Grand Master by choice, sometimes he has to be a Grand Master by default. This is really regrettable. Fortunately it doesn't happen very often and it is a great thing to see men come along and the contributions a great many of our Grand Masters make to Freemasonry.

I just want to express my personal appreciation and for our group for the privilege of being here again and hearing these things. I know we will have a fine paper tomorrow. I just want to say thanks from the bottom of my heart. I am not too worried about the future of Freemasonry, I think we have the right approach to it, but we get a little impatient about getting it to work as some of us would like to have it work. Thank you.

President: Thank you very much Bro. Settle. I know that our Brethren from our Western Canadian Jurisdictions would agree with me that the contributions made by our visitors and guests from the United States, over the years, has been a very valuable one. I for one believe that the Masons fraternal connections, most especially now, today, must be extended as widely as possible. The further we can stretch our Masonic Hospitality and Masonic connections, the more effective we shall be. I will now call on Bro. McCrae.

Bro. H. G. McCrae: Bro. President and Brethren, I can't tell you what a privilege it is for me to be here, this is my third Conference, every time I enjoy it more, I learn more, but I feel selfish that we do not carry it to the rank and file more than we do. We are talking about our problems, several members have said this morning that it is an individual thing, but I think we should go further in the solution of the problem. We all know the problems that we have, now I think that it is up to this group to come up with a solution. How it can be done I don't know, but there is a solution somewhere along the line. If we put into practice the things we have heard here, then we are going to be of benefit to our brethren in the local lodges. I think that it is by individual effort that it can be attained.

President: Thank you Bro. McCrae. Bro. Sam Hardin, you have been a devoted attender of the Conferences over many years, I would not want to deprive the members of the Conference of a sample of your wisdom.

Bro. S. H. Hardin: Bro. President and Brethren, it is indeed a great pleasure and a privilege

to come back to this Conference. I believe that this Conference is one of the most important Conferences in the Masonic world, and I have visited many of them. There is the Canadian Conference for Canadian members and this has the advantage over the Conferences of North America because of size, the value of this is the closeness we feel for each other.

I agree with the last speaker that we have to find solutions instead of always looking for problems. The solution is simple in Masonry. One solution is at home, that is between Masons themselves, to live up to the Principles and Fundamentals as we have done in the past. We are often tempted to change and change too quickly and drift away from the real Fundamentals of Masonry. Let me just take one word, care, C.A.R.E., has left Masonry. We try to go along and steal something from a Service Club and we think we will go ahead. No, my Brethren, we are to learn the Principles of Freemasonry and once we know them we will be reassured. Be very careful of changes. It is true that it is necessary to change, even the United Grand Lodge in England has made changes, many changes have been made in the 260 years of Masonry, but be prudent in any changes that you make, be sure that the change is for the good of Masonry.

As for the future of Masonry, I am not afraid. I am very certain about it, because I know the history of Masonry. Masonry was born at a time when there was turbulence, disorder, when there were family divisions, when religion was considered as something out of the way. When a way of life was considered strange. That was when Masonry was born, yet it survived that! You know, Brethren, many years ago there were only 15,000 Masons in New York. Many were ashamed to call themselves Masons and then there were only 3,000. Brother fought against brother, but Masonry survived. Consider Masonry in our Jurisdiction, when 4000 were lost out of 14,000 in a matter of less than ten years. Times were difficult. I saw men who wanted to stay pay \$1.00 on their dues because that was all he could afford. Others spent \$5.00 on liquor and didn't pay their dues, we had made a mistake in accepting people who were not good material into our Fraternity, we made the same mistake in the late 'forties. Surprising isn't it?

I am not afraid for the future of Masonry so long as we adhere to the Principles and Fundamentals. Let us do that, Brethren, and we will see that Masonry will survive and continue into the future. I am often asked, and you are asked, What is Masonry doing? I tell them to look around — come to my little town and look around and see what Masonry is doing. You don't have to go very far. In this Province of ours the first Premier was an active Mason, he was the first Master of Acacia Lodge. Look around and Brethren don't lose heart. Masonry will never die, Masonry will survive so long as we adhere to the Principles, as has been done heretofore. (Applause).

President: Thank you Bro. Hardin, Brethren not only was the first Premier of Alberta a Mason, but the present one is a Mason and he is a member of my Lodge. Bro. Mitchell, may we hear from you?

Bro. A. S. Mitchell: Bro. President, today is a tremendous experience for me, it being my first opportunity to attend the Banff Conference. I have been greatly enlightened by the conversations, by the subjects and the discussions. Previous to this attendance of mine, the only connection I have had with the Conference is the reading of your Proceedings, which I have enjoyed considerably. But, Brethren, I think that these Proceedings are not made available to the Brethren of the Constituent Lodges. I know they are delivered to the Secretary of each Lodge, but in many cases that is as far as they go. I realize this personally because I have had to ask my Secretary for a copy. I would like to say, Brethren, that today I have learned and appreciated many, many things of the problems of Masonry. I can assure this Conference that when I go back home to my own District, I will make a point of bringing up these discussions to the Constituent Lodges and try and find out, at that level, what the Mason thinks. And try and find out why our attendance is diminishing. Bro. Sam Hardin has said he has no fear for the future of Masonry, so why should I, myself a very young man compared to him in experience, acknowledge fear of any loss or detriment to the future of Freemasonry. Bro. President, I wish to thank you for these few moments and I would like to say how very privileged I feel in being here. I only hope that I can attend many more.

President: Thank you. Bro. Larson, you must have some thoughts for the future of Masonry?

Bro. H. A. Larson: Bro. President and Brethren, this is my first experience in attending this Conference. Like everybody else, I too am impressed. I agree with many things that have been said and look forward to being able to attend next year.

President: I invite comment on the topic, Bro. Spencer?

Bro. T. M. Spencer: Bro. President and Brethren, this is a Conference to which I look forward with a great deal of anticipation every year. There is always something different when we assemble around the table. This Conference for three years has been zeroing in on the subject under discussion today. It is very apparent, from the comments made by the Brethren here assembled, that it is a problem in other Jurisdictions as well. Just before I left Regina this Magazine arrived from the Philippines, here is a little article 'The Teacher of Masonry'. Why should it be such a universal problem? It must be that there are some things, some circumstances, which do things to this Image of Masonry, so that shadows are cast, and the Image doesn't shine forth as clearly as it should. Why?

What is it that the Lodge members don't do, so that the Image of Masonry to the people in the Lodge, to the members of the Lodge, isn't what it ought to be? What is it that they don't do that that Image isn't clear to the people outside? A little quotation 'Man is a victim of his own actions'. So that, if we don't like what we see in the Image that Masonry has to the members of the Lodge, if we don't like what we see in the Image that the Public has, it is our fault and we had better do something about it.

You might be interested to know what is in here (the Philippines magazine). I am not going to read the article, but here are the headings:— If we are going to have the kind of Image that we want in Masonry the first need, according to this article is LEADERSHIP. The subject that was under discussion here last year and which grew out of the discussion of the year before. The second thing that we need is EDUCATION. The third thing we need is DEDICATION and the fourth thing that we need is ACTION. It all centres around the discussion. This is crossing the 't's' and dotting the 'i's' and that sort of thing. If something is going to be done about this, we have to do it, it is not going to do itself. We will have to do it and that is not as good a way of saying it as was said in these ten words this morning IF IT IS TO BE IT IS UP TO ME.

I think that the action that has been taken in a number of United States Jurisdictions, Minnesota, Iowa, indicates these people are looking in the right direction. You can call it Leadership, you can call it Management, but this is a thing that must be put over in our Lodges. It is comprehensive enough. Somebody talked about the Candidate, he is not being indoctrinated, he is not being given the right view of Masonry. All right. You get a good program of management going in your Grand Lodge, it can start from there as was suggested this morning and can move down and out from there. The candidate will be a better informed candidate than most of the members we have today. It will reach the member, he will be involved, he will have work to do, he will be given a job which interests him and he will apply himself better than the man who just has a job that he doesn't give a hoot about. It will reach the Officers. There will be a program of training and participation for them. I am a firm believer in the need of a program of management or if you like to call it, Leadership. But, IF IT IS TO BE IT IS UP TO ME. That is what I wanted to say about the future of Masonry, it will be good if we make it good.

May I presume to take another minute. Two or three topics, I jotted down headings this morning. What is Masonry? Somebody said that you are not going to get anywhere if you don't know what you are talking about. You can't educate candidates, you can't educate members about Freemasonry if you don't know what Freemasonry is. Here is a little card, I carry this around. A Definition of a Mason. It ends up with 'above all Freemasonry is a Way of Life.' That is true,

it is just as true as it can be and it is just as unsatisfactory as it can be because it doesn't tell you what kind of 'A Way of Life.' In the Constitution of the Grand Lodge of Massachusetts you will find a Declaration of Principles. That same Declaration of Principles was adopted by practically every Jurisdiction in the United States. You find it reproduced in a little manual for Master Masons, which is published by the Grand Lodge of Scotland and you will find it again in a little pamphlet published by the Grand Lodge of Pennsylvania called 'The Making of a Mason'.

Now I am not going to go over the Principles, but right in the core is this 'We expect that by helping the individual Mason to improve his character, that we will eventually improve the Community.' This is the direction, it was suggested this morning, that the development ought to take.

If you say Masonry is a kind of life, its a Way of Life, that puts these Principles into action. I think it means something more than that. If it is A Way of Life, then these Principles have been woven into the warp and woof of human personality so that in every action that the member takes, these Principles show themselves as they were intended to show themselves. So much for What is Masonry.

The Image. Bro. Sam Hardin has a good illustration. 'Come to my little town and see what it is doing.' I said that about a little town in Saskatchewan, I won't tell you where it is, but there isn't a member of the Town Council who is not a Mason; there isn't a member of the School Board who is not a Mason; there isn't a member of the Board of Trade who is not a Mason, and the young fellows and young girls see that everyone of the leaders in the Community is a Mason. The Image of Freemasonry, as we want it to be, is there.

What are you going to tell the Public? The speaker this morning was absolutely right. The reason that some Masons clam up when a non-Mason comes along is because they are not able — I am sorry to say it is true — they don't know enough about Freemasonry to discuss it intelligently with a non-Mason. What can you tell them? You can start, if you like, with these Principles, the Declaration of Principles that are laid down in that declaration, which are, by the way, the same Principles that were agreed to in 1938 and confirmed in 1948, I believe it was, by the United Grand Lodge of England, the Grand Lodge of Ireland and the Grand Lodge of Scotland. You can name those Principles, but somebody says but these high sounding things don't satisfy us. A man's wife might say 'but we want to know what goes on in their lives.' All-right, tell her! There is no reason in the world why you can't tell her. We get into our Lodge room just the same way as any other group of people get into their meeting place, there is a little ceremony for opening, we have on Altar and there is a Bible on it and we have the Square and Compasses there when we are working. Then we get down to business. Then if the wife says

'I am not satisfied with that' so far as I am concerned and there may be those who disagree with me, I don't see any reason why you can't go on and say — well after all, Masonry is an allegory of life, so we have three degrees and there is a meaning of a part of life associated with each one. You can say, if you want to, it is from manhood to old age. There is very very little about Freemasonry that you cannot tell your wife, your children or the public. You won't talk about the signs or the tokens or the details of the ceremony, but certainly there is a very great deal that can be told and that ought to be told. Unless the Community knows more about Masonry, I am as sure as I am sure I am standing here, that the Image of Freemasonry that the Community has will not be much improved over the Image that you usually find today.

President: Thank you Bro. Spencer. There are still Brethren from whom we have not heard.

Bro. C. Chamberlain: Bro. President. Could I say a word on the Future of Masonry as I see it? I feel that our future is bright, provided we do something about it. Basically, and I speak now of the small rural Lodges, the reason our attendance is down is due to lack of interest and this is brought about by lack of training as was mentioned here. It brings on ignorance and a lack of programming. In Manitoba half our population is in Greater Winnipeg, if young people want to get to work they have to go to the City, in one District I am responsible for — with Manitoba Hydro — some 200 families have moved away in recent times. This effects the membership of our Lodges and we have Lodges that are going to close and lodges that are going to merge. But we have to give our younger members training. Some 15 years ago I attended a course in Chicago, the instructors were professors from North West University. Part of the program was to get on your feet and talk and I felt I learned quite a bit, but you know in my travels around as representative of the two previous Grand Masters, both dedicated men and good men, I gave three speeches. The one that I wrote, the one I gave and the especially good one that I went over on the way home.

What are we going to do about this meeting here? Next September we will have a new President and four rookies here, and we are going through the same thing. We know what is wrong, we will be told what is wrong and everybody has said the same thing. What are we going to do here? In our Lodges our Worshipful Master enquires of the Junior Warden what he is doing (the opening in Canadian Rite quoted). What are we talking about? What is the Worshipful Master talking about? I have quizzed them and they do not know. Are they just pushing out words or are they talking about Prudence, Fortitude and Brotherly Love? I think they are, but they don't know it. I have an idea why we are here, it is because we have a problem and we want to solve it. All we are looking for, Bro. President, is some guidance, when we get going on this, tell us what to do and we will do it, lets

not leave it to next year and then re-chew the same thing!

President: Brethren, the afternoon is drawing on. I think probably the proper form is for the President or Chairman, on such an occasion is to be seen not very much and to be heard even less, but I can't overlook the opportunity to ask the Brother who just spoke, who said "tell us what to do and we'll do it". What I want to know is; Why should you expect anybody to tell you what to do as a Mason? I don't intend the question to be a rude one, or to be an insulting one, because it is one that we often, all of us, ask silently, if not allowed. We always, at some stage look for someone to suggest to us what to do, when we really know what we ought to do, but we are unwilling to make the decision to do it and to proceed.

Now I suggest to you, Brethren, that in the last few minutes we have heard wisdom from some of our most experienced, respected and beloved Masons, who have spoken to us in forth-right terms. I think that this is a good moment for us to stop our work for the day and spend some time thinking about what they have had to say to us and be ready to come back tomorrow morning and be prepared to assault this subject afresh. I think it has also been made evident by one of our Speakers that we have not really got any problems today that are new. They have always been around from the beginning of

the Craft, and they will be around so long as Masons are people. We can get them under control for periods of time, but we can never expect to defeat any problems that arise from human imperfections.

Now, Brethren, unless someone has an overwhelming urge to prolong the discussion I am prepared to adjourn the meeting until 9 o'clock tomorrow morning.

Bro. V. E. Long: Bro. President, I am going to have to leave early in the morning. One real brief, short talk. Each speaker who has gotten up today has reminded me of something. I am sure that all of you will remember Mahatma Gandhi the Indian Leader. Many years ago he said that if members of the Christian Faith lived up to their beliefs and lived this in their lives, Christianity would have taken over the face of the earth without firing a shot. I think that could be said about Masonry, if we really, each one of us, lived one hundred per cent of what we are taught in our obligations and teachings. We are all busy men, I know, I think each one of us lives as much as he can, we have talked of our problem and here is the solution.

I am glad to have been here, Bro. Larson and Bro. Godfrey will take over for me tomorrow.

President: Brethren we are adjourned until 9 a.m.

FRIDAY EVENING, SEPTEMBER 7th, 1973

Members of the Conference and their ladies gathered in the Banquet Room at 7 p.m., there being 63 present. The Head table was occupied by the President and Mrs. Fox, M.W. Bro. T. Gordon Towers and Mrs. Towers, M.W. Bro. G. J. Armstrong and Mrs. Armstrong, M.W. Bro. J.

Morland and Mrs. Morland, M.W. Bro. Ross Campbell and Mrs. Campbell and M.W. Bro. W. H. Rogers. During the evening the President requested the senior of each delegation to introduce each one from his Jurisdiction.

SATURDAY, SEPTEMBER 8th, 1973, MORNING SESSION 9 A.M.

President: Brethren, the time has arrived for us to resume our labours and I will call on Bro. Robertson of Manitoba.

Bro. F. J. Robertson: Bro. President and Brethren. I would feel a great deal more at ease if I had been given the two titles that were assigned to me on the agenda WHAT WE CAN TELL THE PUBLIC and THE IMAGE THE PUBLIC OUGHT TO HAVE. There was a communication slip and I was given the one title 'The Image the Public Ought to Have.' This, coupled with the fact that we will all agree that in a Conference of this nature, there is nothing new in Freemasonry.

In my researching I came across an article from one of the Lodges of Research in England, with the date 1962, and they had quite a heated discussion on Advertising. Now advertising is, of course, part of any image. It didn't get anywhere at that time because of the Constitution of the United Grand Lodge of England, but they had a very heated discussion on the question.

You will pardon me then if I give you a few personal experiences while I am dealing with that part of the topic 'What we can Tell the Public'. As you may know we have quite an active regeneration program in Manitoba, dating back three years now. This is all part of the Image of Freemasonry in Manitoba. Believe me; I am of an age where I can agree wholeheartedly with Bro. New of B.C. and I, too am not sure whether change for the sake of change or change at all is going to do us any good. Yet on the other hand I am not that old that I can't bend for the younger members.

I have had quite a few experiences, all to do with the Image of Freemasonry. As the Director of Ceremonies, three years ago in Brandon, I took part in the Installation Ceremonies of the Grand Master and his officers in front of a T.V. Camera. That was something! The lights and everything were there, all but the prompting board. I must admit that I didn't enjoy it, but it is something that we have been doing in Manitoba.

It is part of an image. It went on T.V. in Brandon. I didn't agree with it, yet on the other hand you have heard it in this Conference — Why can't the Ladies come in and learn something about Freemasonry? I was asked to prepare a paper, the first time I gave it the only comments I received, and I received it from all angles, was that it was too short, and I spoke for fifteen minutes. So I added another fifteen minutes to it. With symbolism and Freemasonry you can talk for hours. A very zealous Master of one of our Lodges in Winnipeg invited me to give it again. He had 75 members out and opened in full form and the only thing that was different when the Ladies came in was our Volumn of the Sacred Law was closed on the Altar. But in this particular case about 60 Ladies came in, then he formally welcomed 30 Ladies of the Eastern Star. By this time there were no seats around and then he had 15 Daughters of Job come in and sit on extra seats around the Altar and the DeMolay boys were sitting on the floor. Brethren the Image of Freemasonry in Manitoba is progressing. To that type of change I am agreeable. I am Secretary of a very active, vibrant Lodge in Manitoba, I have been for twelve years. I am resigning at the end of this year and I think that will be one of the best things that ever happened to that Lodge, because they will get to know that the Lodge will run without Robertson and a young fellow is going to take over and become active in Freemasonry.

Brethren, in talking about the first part of the paper, I don't know how many of you are aware of this little pamphlet. Once again, I am not taking credit for it, but I was Chairman of the Condition of Freemasonry and Regeneration and this was one of the things that came out of the Regeneration program. It is entitled FREEMASONRY — A WAY OF LIFE.

Brethren, when I started this pamphlet off I gathered up my thoughts on what to tell a non-Mason and what to tell the public. I garnered a whole lot of other information, typed it out, made four copies and struck a sub-committee. My Committees work as Bro. Clarence Chamberlain will verify, because he was working on another project. I gave our sub-committee this bundle of papers and said, 'here is all I can give you on this matter, sit down with it for a few meetings and come up with something.' This is what they came up with. If I was preparing a paper on what to tell the public, this would be it. It is doing a good job in Manitoba. This is our second printing, I am not going to quote the heading 'The Origin of Free-Masonry' you all know about it, but I will quote the other headings in our pamphlet:—

The Purpose of Freemasonry

From very early times Freemasonry has provided an opportunity for men to meet and enjoy the pleasures of friendly companionship in the spirit of helpfulness and charity, and guided by strict moral principles. Its members are encouraged to practice a way of life that will sustain high standards in their relationships with their fellow men. In other words the practice of Bro-

therhood. It is an organization which recognizes no distinction between races, creeds or social qualifications.

Organization

The organization of Freemasonry is based on a system of Grand Lodges, and each one is sovereign and independent within its own territory. There is no central authority governing all Freemasonry, but each Grand Lodge, in order to be "recognized" by the others, must maintain acceptable standards and follow established traditions and practices of Freemasonry. The Grand Master, with his Officers, supervises his "constituent" Lodges, and each Lodge and each member is required to observe the regulations set out in the Constitution.

The Lodge

The Lodge is the basic unit of Freemasonry. Each year it elects its officers to manage its affairs. Through them the members are encouraged to achieve a better understanding of the ideals and principles of our "Craft". It is through the Lodge that a man becomes a member of our Fraternity. When he has been accepted, he receives, over a period of time, the three degrees of Freemasonry. It is through these degrees that our teachings are mainly presented, as each one conveys a moral lesson.

Symbolism

To assist in communication our truths and principles much use is made of symbolism. For this our ceremonies reach back to the usages of the old "Operative" trade. Many of the tools and implements used by these builders are now employed as symbols to convey moral truth. Most people are familiar with the symbol of the "square and compasses" which is generally recognized as the "trademark" of Freemasonry. This symbolism became associated with the Biblical account of the building of King Solomon's Temple at Jeusalem. Thus much of our ceremony is based on the facts and legends of that famous structure.

Freemasonry and Religion

While Freemasonry has a religious basis, it is neither a religion nor a substitute for religion. Before he can be admitted a member, a man must profess his belief in a Supreme Being, by whatever name He is known and be of good moral character. Beyond that Freemasonry does not go. It does not question a man as to his particular faith or his religious dogma, but it does urge him to practice the religious belief which he holds.

What do Freemasons do?

Freemasons meet regularly in their Lodges for the transaction of necessary business, for fellowship and for the discussion of matters of Masonic interest. They are pledged to preserve the moral fibre and quality of life and to act in a spirit of helpfulness towards all men. They are taught to make Charity and Benevolence a distinguishing characteristic of their Masonic life."

We included a paragraph on Concordant Bodies.

Qualifications for Membership

A man becomes a Freemason only through his own volition. We do not solicit members. When he makes his application the decision as to his acceptance rests with the Lodge members. If a man has some thought of becoming a Freemason he should approach a friend whom he knows to be a Mason, who will explain the necessary procedure.

Anyone seeking membership in our Order must meet certain qualifications. He must profess his belief in a Supreme Being; be a man of mature age (at least 21 years); be of high moral standards. He must maintain honorable relations with his fellow men, and be willing to share in Masonic activities.

What Freemasonry is Not

Freemasonry is not a mutual benefit or insurance society. It offers no protection or material gain or advantage to any of its members, though it teaches charity and tolerance towards all men. Thus the needy and unfortunate have received help from it in many quiet ways. It is not an organization for social enjoyment only, though we treasure the pleasures of fellowship. It is not a "secret society" there are certain parts of our

ceremonies which we keep to ourselves, since they can be understood only by those who have participated in them. No member hides the fact that he is a Freemason, and our meeting-places are openly marked.

A Way of Life

Freemasonry is kindness in the home, honesty in business, courtesy toward others, dependability in work, compassion and concern for the unfortunate, resistance to evil, help for the weak, forgiveness for the penitent, love for one another, and above all, reverence for God.

Freemasonry is many things, but most of all it is A WAY OF LIFE."

We end up this folder by stressing the fact that it is not a solicitation. Brethren, in my opinion that is What We Can Tell a Non-Mason.

The Second part of this topic is THE IMAGE THE PUBLIC OUGHT TO HAVE.

The subject is a very interesting one for me, having worked all my life in the printing, publishing and advertising business, concerned with creating images for products in the commercial field.

THE IMAGE THE PUBLIC OUGHT TO HAVE

Brethren:

The subject is a very interesting one for me, having worked all my life in the printing, publishing and advertising business, concerned with creating images for products in the commercial field.

fraternity has even mentioned Public Relations

It is only in the last 10 years or so that our and 15 years ago we would have given little time and the title of this paper today would be considered very controversial.

In the commercial world, it is said, no business, group, or individual can be successful without having a good public image, use advertising and maintain a continuing public relations program. It is to the great credit of our Freemasonry that it has continued to thrive without regard to image or public relations, unconsciously, though, our members have created an image and years ago to be initiated into Freemasonry was a great honour to a man and the communities held the Masonic Fraternity in very high regard. It attracted to its ranks men of excellent standing. The change in our way of living, television, travel and all the so called benefits of the affluent society has effected the standing Freemasonry has within our communities and perhaps it is time to give serious consideration to our image. I suppose the topic was chosen partly because of our losses in membership but I do not feel we should place too much emphasis on quantity — it is a necessary factor in the overall picture but in the long run quality in our initiates will attract quantity to our ranks.

Having attended and participated in many meetings of Public Relations and Advertising men striv-

ing to create desirable images for products may I apply some of the methods used at these meetings because it is of no difference whether the subject is tangible or intangible. I am thinking of four items that would be considered:

- (1) The desirability of the product.
- (2) Educating the salesmen to sell the product.
- (3) Study the market conditions where the product is to be sold.
- (4) Publicity for the product.

- (1) The desirability of the product.

Freemasonry is our product, offering the principles of brotherly love, relief and truth, making no distinction between races or creeds, recognizing no social qualifications, teaching tolerance toward all mankind, love of country, dedication to the ideals of a better world and also offering to the initiate and its membership unequalled opportunities for friendship and fellowship.

Applied to a commercial situation, our product would be considered very desirable and would be accepted by salesmen as a top product to sell. A good commercial salesman would realize that, in our present market, he would have to work hard, thoroughly cover his territory, but in the long run he would be paid generously for his efforts.

- (2) Educating the Salesmen to sell the product.

The salesmen charged with the distribution and sale of our product include our entire membership — unknowingly, perhaps, but by the way we live our lives we expose our product to the market.

Are we educated to sell the excellent qualities our product, Freemasonry, has to offer. We have all heard of the brother who will withdraw from masonic discussions with non-masons, mainly because of ignorance on his part. Masonry has excellent qualities to offer good men and we should all be well prepared to answer the questions of the interested inquirer. Many excellent papers are on file regarding the topic of Masonic Education, but, very little headway has been made in furthering education of our general membership. The Conference of Grand Masters of Masons in North America held in Washington, D.C. in 1970 discussed education under the title "What is the ultimate purpose and end of Masonic Teaching and is it being Achieved?" The conclusion at the end of their discussions was this "The Purpose of Masonic Teaching is the development of a continuing program of Masonic Education and Indoctrination that will be conducive to a better way of Life" and the entire panel came to a conclusion on the second half of the question "is it being achieved?" with the answer "No".

Brethren — Coming back to the commercial application. Most of our salesmen are not educated to sell the many advantages our product has to offer but, this is not the place to discuss how we may develop well educated salesmen.

- (3) Study the market conditions where the product is to be sold.

This is where the professional Advertising and Public Relations men spend a great deal of time and money, canvassing, sampling, and surveying the market that is to consume the product. It is an area, also, that we should consider carefully for Freemasonry. We must project our image into a society that is entirely changed in the latter years. How well will the youth of today, accustomed to the increasing benefits handed to them in our present welfare state, view our cherished principles of brotherly love, relief and truth and our concept of charity, as compared to the youths of 30 or 40 years ago, raised in the main, to appreciate a life of rugged independence and brethren, our image must reach a good portion of our youth of today — we urgently need new young blood. Our product is to be sold in a market that is continually moving, travel is a way of life for many in our communities. Moral standards have changed Divorce is almost accepted without comment. The word "square" has a different meaning to many. I must state here, that I am not suggesting for one moment that we or masonry change our ways to compete in the market.

Commercially, the professional men would view our product having a rough time to survive in such a situation, but, he would admit the great need for the facilities masonry has to offer. This is the market where we must project our image and continue to saturate it with all the principles Freemasonry has to offer for a better way of life until the market accepts and appreciates Freemasonry the way we do and with continued effort on our part the market will change.

- (4) Publicity for our Product.

Publicity has generally been shunned by our organization in Canada, our American Brethren are increasing their efforts in this field with the use of open installations, television, pamphlets, and newspaper advertising, but, we have, at least in Manitoba, made almost a ritual of "hiding our light under a basket". Publicity plays a big part in any image an organization has and it is one area where I feel we could open up a little. We are not a secret society so let us tell the world more about our great fraternity. The lack of publicity was brought forcefully to my attention recently when, just after our annual communications in June of this year, I was reading our small local community paper and made note of no less than four organizations publicizing their installation of officers with excellent write-ups and pictures and not one line of publicity on our communications. This year our Grand Master received the Legion of Honour from the Order of Demolay and brethren, our local newspaper is owned and operated by a member of my lodge. Our product and our image, must incorporate some publicity.

Summing up the four commercial points we could say we have an excellent product, but, we must strive for programs of education for our salesmen, our membership, arming them with good well written publicity and our market situation is such that will require continual projection of our image to the best of our ability as individual salesmen.

I am thinking now of that ten-two letter word sentence that we used for our regeneration program in Manitoba last year "if it is to be, it is to be me". We as individuals must project the image and I sincerely believe our image ought to be — The individual member, promoting and practicing, in his daily living, kindness in the home, honesty in business, courtesy in society, fairness in work, pity and concern for the unfortunate, resistance to evil, help for the weak and love for one another — precisely — the individual member applying the excellent lessons for daily living embodied in the teachings of Freemasonry.

Brethren, the topic "The image the public ought to have" has so many aspects to it and I hope this paper will cause some good discussion on the subject. Applause.

Bro. W. H. Rogers: Bro. President and Brethren. I am most pleased to have the opportunity of attending this 33rd Annual Inter-Provincial Conference and I must apologize for being absent yesterday. I had another commitment and I discovered, quite some time ago, that one cannot be in two places at the same time.

I would like to thank and congratulate Bro. Robertson on his excellent paper and the thoughtful manner in which he approached his subject. We don't all have the same views of Freemasonry and some views are quite different from the generally accepted views; however, these different views are what help to create further discussion on our Noble Science.

With reference to advertising — the major portion of our so-called advertising campaign can be done by each one of us. Our actions in our daily lives, at work, at play, at home or at Lodge are one of our best forms of advertising. Take for example Atlinto Lodge No. 42 at Atlin, B.C. In the town of Atlin there are approximately three members of that Lodge who are within 'walking distance' of the Lodge Room, while the majority of the members live in the City of Whitehorse, Y.T., which is approximately 110 miles from Atlin, B.C. These faithful Brethren, who reside in Whitehorse, travel by car, once a month, to Atlin, to attend Atlinto Lodge and return, the same day, to Whitehorse, a distance of approximately 220 miles in order to attend a Lodge meeting. Such devotion to duty must be appreciated by many of the citizens of both Atlin and Whitehorse. They must realize that there is a compelling force in our Order which causes Brethren to make such a sacrifice so that they may maintain their Lodge. This example of service to the Craft must be considered a very positive form of advertising for our Fraternity.

Consider, if you will, this Annual Conference. The formal discussions and papers read are very important; however, the informal discussions that we hold, such as the many informal discussions held last night after dinner, are also very important. At these informal discussions, at which women are present, we discuss Freemasonry in a general manner and the information gained by the women present is very much appreciated by them and assists them to have a better understanding of our Gentle Craft.

We have mentioned that our membership is down — well, this may be so, but two of the greatest causes of membership loss, during the present period are losses due to N.P.D. and deaths. Death we have no control over; however, with Non-payment of Dues we can exercise some control. Let us concentrate on these Brethren and discover why they have allowed their membership to lapse. Perhaps, after a better understanding of their problems, we could cause them to maintain or renew their membership. In other words, we could make our Image more meaningful to these Brethren who have 'strayed from the fold'. Every Brother who remained with us would be a form of advertising. Others would realize that they maintained or renewed their membership and this would, perhaps, encourage some citizens to seek admission into our Craft.

With reference to Concordant Bodies, it may be noted that the Grand Lodge of British Columbia does not recognize the Concordant Bodies, yet a great many of our Brethren are members of several of these Bodies, and some of our more prominent members of Craft Lodges hold, or have held, high positions in these Concordant Bodies. It should be stressed, however, that they also attend to their duties in their Craft Lodge.

To sum up, what we need is for each of us to be a salesman, by our actions, in promoting Freemasonry. Now perhaps we could have some discussion from the floor.

Bro. J. F. Burke: Bro. President, I am pleased to receive a copy of the pamphlet that Bro. Robertson quoted from. It would seem to me that this is not something just for one Jurisdiction, but it applies to Freemasonry generally. For that reason, I think we would like to have it in Colorado.

Bro. G. R. Sterling: Bro. President and Brethren. I think that the greatest advertising for Freemasonry is the individual Mason himself. I know that when all is said and done it is what the individual Mason does; the activities in which he takes part.

The Church, The Board of Trade, in business dealings with customers, his business dealings, how he as an individual Mason treats the other fellow. That is what Freemasonry will stand on.

Bro. D. A. McMahon: Bro. President and Brethren. I heartily concur in the remarks of Bro. Sterling and I am afraid that I cannot buy what our speaker, Bro. Robertson, had to present. Brethren, I don't know whether we want to commercialize Freemasonry, is that the intention? Do we want to go and build up a vast membership? We cannot hold on to the members we have now, I certainly hope that we don't embark — certainly in my own Grand Jurisdiction — on any such ambitious program to sell Freemasonry in that way. The question here, in this approach, is to create a demand. Of course, if you have got a product that is what you do, you are out to create a demand and sell it to a customer and you are going to try and talk him into buying. You want to make him want it. I don't think that that is our proper approach here at all!

One other little remark of Bro. Rogers — that our Grand Jurisdiction does not recognize Concordant Bodies. That is a statement that is very misleading as a matter of fact. It tends to infer that we do not approve Concordant Bodies. This is not so. Actually what it intends to convey is that we have no jurisdiction over them, we have no responsibility for them, so we do not recognize any group or any body over which we have no jurisdiction. It does not necessarily say we do not approve them. We do not 'recognize' the Chamber of Commerce, the Board of Trade or many others, all of which make a great contribution in our Communities. So don't go away with the idea that that statement, and it occurs in our Lodges every once in a while and then of course it raises hackles, because brethren assume from that that we do not approve, which is not so.

I do want to say that it has been a great pleasure for me to be here again this year and to meet old friends.

Bro. Otis Godfrey: Bro. President. In listening to the comments of speakers this morning, I think we could all agree with Bro. McMahon's statement — also Bro. Rogers — that the way to 'sell' Freemasonry is thru each individual Mason. It seems to me that the remarks of Bro. Robertson, are an attempt to bring modern sales technique to Masonry.

As I understand his remarks he did not imply, in my understanding, that we were going to commercialize Masonry. In fact, it seems to me that what he is asking each one of us to do is to take a look at what we understand Masonry to be, and our understanding may well be that the way we are going to gain new members and continue our task is thru the efforts of the individual Mason. If I could just refer for a moment to what has happened in recent years in Minnesota.

I think about four years ago we had our first Open Installation of Grand Lodge Officers. I might say over the dead bodies of several Past Grand Masters. Now one of the principle reasons why we could not have an Open Installation was that we had never done it before. Brethren I just want to suggest that we have not weakened Masonry one whit in Minnesota by doing something different — by way of an Open Installation. We have not weakened our Craft or our teachings by having an Open Installation. We did do something different.

The most recent one, in which M.W. Bro. Vern Long was Installed, saw an invitation to the President of the University of Minnesota and his wife. The President is not a Mason. He commented to many after the ceremonies that it was the most impressive ceremony he had ever witnessed. This is a man with a long background in Academics, where they kind of favour ritual themselves. I don't think that weakens Masonry at all. But it is one attempt — to get at what Brother Robertson was speaking about — of selling Masonry. I am not saying, and I don't think that Brother Robertson was implying, that we are out to get the mass market, but the fact remains that regardless of how good our individual Masons are, the Craft is going to die unless we get new members. Unless they are aware of the values of Masonry and what it is doing; how it is doing it; what its good works are; the desirability of the product, if you want to use the phrase of Brother Robertson, we are not going to attract those new members. I suggest that not only does Masonry, but our respective countries, need men who can value our teachings.

President: Is there any other Brother who would like to comment on the papers we have had?

Bro. T. M. Spencer: Bro. President, there are two or three things that I would like to say — at the risk of being labelled a reversionary cantankerous old cuss. There is nothing new about this advertising, call it public relations or whatever you want to call it. Go back into the early history, into the 1700's, the daily press carried all sorts of notices about Freemasonry. The Freemasons appeared in public, they paraded in their regalia. The Freemasons brought themselves to the attention of the public. They may have endeared themselves to some part of the public, but they got themselves into a very very great deal of trouble too. That sort of thing was stopped for that reason.

I don't believe in that kind of advertising, I think it is dangerous and I think I can point out

an example of how it is antipathetic to the goal which we are trying to reach. Here's an example — it is just one — there are other examples that could be described to you.

In our Jurisdiction, until a few years ago, we had a Freemasonry and Youth Program that had its roots at ground level. There was lots of activity in the Constituent Lodge. We established and we accumulated a good size Freemasonry and Youth endowment fund. From that fund there was provided scholarships and from that fund there was provided a Leadership Camp, and what happened? At the Constituent Lodge level the activity stopped! Now that is not what we want. What we want is IF IT IS TO BE IT IS UP TO ME. You get the individual in there. If we get this other sort of thing we are going to have the individual sit back. He is going to bask in the reflected glory of what the organization is doing as an Organization. I have seen this happen and you say 'Oh the Masons won't do that!' People are people. "Humanity, Oh yes. I love Humanity, it is People I hate!" This is the way that People will act. So we should keep our eye on this business of having the INDIVIDUAL work. Never mind the band, never mind the parade, this makes good-time Charlies out of the individual Masons. We want the fellow who is going to get in there and WORK.

There is a lot of talk about the Image. I don't believe that what I am going to mention is found in the Installation ceremony in the Ancient York Work, it is in ours. It ends up like this "a portrayal of the ideal of a Freemason" that's the image that we should be putting before the public. "If you see a man who quietly and modestly moves in the sphere of his life" and so on "A man who without courting applause is loved by all noble minded men, respected by his superiors, revered by his subordinates, but where need is will lay hold with circumspect resolution, dispassionate courage and indefatigable exertion" IF IT IS TO BE IT IS UP TO ME. There is your image! (Applause)

President. Thank you Bro. Spencer. Brethren, the clock moves inexorably on and unless someone feels a compulsion to speak now I am going to ask Bro. Rogers if he will sum up.

Bro. W. H. Rogers: Bro. President, first may I do a little bit of advertising? Every year in the second week-end in August, Cariboo Lodge in Barkerville has a three day meeting. They have a Lodge meeting on the Friday night and on Saturday they have a dinner dance. On Sunday morning they have a Church Parade and they parade from the Hall down to the Church and back again in full regalia. The tourists who are there take a tremendous number of pictures of this parade going back and forth to the Church and to the Lodge room and we get a little bit of publicity in that way. It seems to me there were approximately 105 members at the meeting this year, and a good percentage of them were from the State of Washington and some from Oregon. It is not all British Columbia men, they come from all around the north-west. Remember the second Friday and Saturday in August.

In summing up. By our actions they will know us, so let us practice Freemasonry to the fullest, not only in our Lodge rooms but also in our daily lives. Thinking back to when I was a young man, the few Freemasons that I knew were highly respected members of the Community and commanded respect from everyone. I am not suggesting that we should wear a great deal of Masonic Jewelry, but I feel that each one of us should wear some form of emblem that will cause non-members to enquire — What is that? What does it stand for? Perhaps this would give us an opportunity to explain something about our great organization and thereby carry out a program of publicity. We should also, if possible, make sure that our Lodge Halls are in good repair. A well-kept Masonic Hall is a shining light in any Community and a good source of publicity and public relations. Thank you. Applause.

President: Thank you, Brother Rogers. Now, Brethren, we have a little business to do. I am going to ask Bro. Morland if he will give us the report of the nominating Committee.

Bro. J. Morland: Bro. President, seeing that we are somewhat crowded for time I am not going to indulge in any extras, but will simply give you the report as we have it prepared. The following are the nominations we are presenting to this group:—

For President, W. H. Rogers, British Columbia
For Vice-President, H. G. McCrae, Manitoba
For Secretary, T. M. Spencer, Saskatchewan
Executive Committee, the following Deputy Grand Masters — G. R. Sterling, Alberta; M. L. Barr, British Columbia; R. W. Duff, Saskatchewan.

It was moved by Bro. Morland, seconded by Bro. Armstrong that the report be received.

Bro. Spencer declined nomination for the office of Secretary, Bro. E. H. Rivers was nominated by Bro. R. W. Duff and the Committee's report, as amended, was adopted.

President Fox: Now this brings me to my final duty, which is to instal my successor in office, for which I shall forthwith invent the ceremony. Bro. Rogers, will you be kind enough to approach the Chair.

Now, Bro. Rogers, it is a great pleasure for me to surrender this gavel to you and to hand over to you the responsibility for conducting this Conference next year and I am sure it will be done to the satisfaction of all members.

Brethren, I thank you so much for making it so easy for me these past two days. Applause.

President Rogers: I will now ask our outgoing Vice-President, Bro. Coffin, to induct Bro. H. G. McCrae as Vice President — This was done.

Bro. F. W. Coffin: Brethren, before I sit down I would like to express my appreciation in being back here, meeting old friends and making new ones. This is my fifth time, so I am getting to

be an old-timer with Bro. Spencer and Bro. Hardin, I would just like to say that I have had a wonderful time, I have learned a lot and have gained a few ideas. Applause.

President Rogers: First may I say to you, Bro. Fox, on behalf of the Conference, we extend you our heartiest thanks for a meeting well conducted and most interesting. — Applause.

We will have a Committee meeting after the meeting. Perhaps we can get some ideas from the floor — many hands make light work they say. Does anyone here have a topic for discussion next year? Have you any suggestions — it doesn't necessarily have to be new. We will have to work on Bro. McCrae, he is our standby, so we will work on him.

Does anyone else have anything to offer? I realize quite a few of the Brethren want to get away at 11 o'clock.

Bro. Small: Bro. President, I want to take this opportunity to thank our Canadian Brethren for the very kind invitation for us from Montana to attend this Conference, we do really appreciate being able to come, being asked to come. The institution of the Registration fee this year, I feel, was very well warranted. I think you should have done that many years ago.

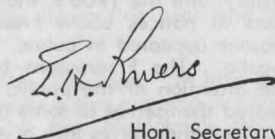
President: Bro. Small, the addition of the American visitors is the enrichment that we really appreciate; we do appreciate your attendance at these meetings.

Does anyone else have anything to say?

Could we have an Invocation by Bro. Morland?

Bro. The Rev. J. Morland. Great Architect of the Universe, we give thanks for the companionship, uplift and inspiration of these days spent together, surrounded by the beauty and majesty of Your creation, these hills that have abided through countless ages. We are once again reminded of the constancy of Your presence. We are grateful for the insights that have come to us through discussion and debate; for the deeper understanding of the task that is ours, within Your purposes for all mankind. And now as we prepare to go our several ways may the memories of these days inspire us to a more complete dedication of our lives and work to the service and well-being of our fellowmen. May the Peace of God enfold us, may the love of God unite us and the power of God sustain us now and always. Amen. So Mote it Be.

The Conference was closed at 10:50 a.m.


Hon. Secretary

(Sister Jurisdictions are authorized to publish such material as they may desire, but are requested to give credit to the author of the paper and to the Conference.)

